

The dolefull Fall  
*Lewis* OF *Kelly's*  
ANDREW SALL,  
*Leds* A Oct<sup>r</sup> 1871

JESUIT

OF THE

FOURTH VOW,

From the Roman Catholick Apostolick  
faith;

Lamented by his Constant Friend : with an  
open rebuking of his Imbracing the  
Confession , Contained in the  
xxxix. Articles of the Church  
of England.



Superiorum permissu. 1674.

07-104



THE  
RE C A N T A T I O N  
OF  
ANDREW SALL,  
A  
J E S U I T  
OF THE  
FOURTH VOW;  
(Who had taught Divinity Eighteen years in Spain)  
MADE IN  
S. JOHNS Church in *Cashel* in  
I R E L A N D,

Before the most reverend Father in GOD,  
THO: Lord Arch-Bishop of that Diocess:  
M A Y 17th. 1674.

*Attested by the Secretary of the said Arch Bishop.*



Hereas I *Andrew Sall*;  
have been born and  
bred in the Com-  
munion of the Ro-

man *Catholick Church*, followed a Religious life, and compleated my courses of *Philosophy* and *Divinity* in Colledges of the Order of *Iesus* in *Spain*, and was employed in teaching the said Faculties many years; I acknowledge, that since (by occasion of this Function) I applyed my self to a stricter Inquiry and Examining of Matters: And by frequent reading of the *Holy Scripture*, *Fathers*, *Councils*, and *Histories* of the *Church*, my Knowledge was furthered, and my Judgment ripened: I begun to doubt of the Truth of several *Articles*, introduced by the use and authority of the *Roman Church*, repugnant

to Human Reason, and not warranted by Divine Writ; as *Transubstantiation*, *Indulgences*, *Purgatory*, *Worship of Images*, &c. yet smothered my Scruples; partly fearing the severity of that Country against Opposers of their Tenets, partly amused with a Supposition, That the *Church* and *Pope of Rome* were *infallible* in their *Decrees* touching *Faith*, and so might stand with *security* to their *Declarations*. But having arrived in this Country, Disputed often and closely of *Religion* with several Persons, eminent in Learning and Integrity; but principally with the Most Reverend Father in God ( and

mine truly in *Christ* by the *Gospel*)  
 His Grace *Tho* Lord Arch-Bis-  
 hop of *Cashell*, present ; who  
 mindful of the Duty of a good  
*Pastour*, did procure to bring into  
 his *Fold* this straying *Sheep*, with  
 unspeakable Constancy, and in-  
 defatigable Charity ; suffering,  
 for Six years of continual battery,  
 my obstinate Resistance, until at  
 last, by means of his *solid Doctrine*,  
 and of the *Example* of his *pious*  
 and *upright Life* ( to the Glory  
 of *G O D* be I permitted to say  
 thus much here) the *L O R D*  
 was pleased to give me a more  
 clear sight of the *Errours* I was in :  
 yet a full Assent I delayed to  
 give ; partly fearing that the  
 weak-

weaknes I feeled may be of my  
*Capacity*, rather than of the *Cause*  
 I maintained, partly frightened with  
 the *Confusion* and *Dangers* I con-  
 ceived might wait upon my de-  
 serting of the *Romish* Commu-  
 nion, and so betook my self to a  
 most diligent study of the *Case*,  
 leaving no stone unmoved, for  
 to quiet the trouble of my *Con-*  
*science*, reading with indifferent  
 Eyes the best *Writers* on both  
 sides, and though I hartily wish-  
 ed, to find the *Cause* I hitherto  
 maintain'd justified, for not to  
 run into the terrible inconveni-  
 ency which Human Considerations  
 represented unto me in a *Change*;  
 yet assisted by *Divine Grace*, and  
 \* 4 taking

taking for Rule of my *Actions*, the *Service* and *VWill* of *God*, and the *Interest* of *Eternity*, I resolved constantly to *adhere* unto the *Party*, which with better ground would render me *secure* of this higher *E-molument*. When being in these *Considerations*, suddenly issued out our *Soveraign Lord* the *King's Proclamation* for *Banishing the Roman-Clergy* : where-with I saw my self betwixt *two* extremities, either to continue further in the *Country* with my *Ambiguities*, in disobedience to my *Soveraign's Command*, or to go into *Spain*, and there be forced to *Preach* and practice *Doctrines* my *Conscience* did not approve of ;  
and

and so for a speedy Resolution; after earnest *Prayer* to God for the assistance of his *Divine light*, in so weighty a Matter, I penned down for better Consideration the *Reasons* I did hear, read, and conceive against. The *Romish*-*Tenets* Controverted, I did also carefully peruse, and seriously reflect upon the xxxix. *Articles*, *Canons*, and *Liturgy* of the Church of *England*: and all considered well, I did conclude the Way of the Church of *England* to be safer for my *Salvation*, then that of the *Roman Church*.

Wherefore I resolved to declare, as I do hereby seriously and in my heart, without any

Equivocation or mental Reservation , in the presence of God and this Congregation , Declare, that I do give my full and free Assent to the xxxix. *Articles* of the Church of England , for Holy and Wise , and grounded upon the *infallible* Word of God ; acknowledging the *Romish*-Tenets against them to be *false* and *superstitious* , especially that of *Transubstantiation* , as forcing upon Christians a belief of *monstrous Miracles* , repugnant to *Human Reason* , and not grounded upon *Divine testimony* , nor necessary either for verifying *Christ's* Words in the Institution of *this blessed Sacrament* ; or for the effects of it :  
 Nor



Not for *verifying* the Words ,  
 whereas Christ saith in the like  
 tenour , that He is a *true Vine*  
 without real alteration either in  
 his *Person* , or in the *Vine* ; nor  
 for the *Effects* of the *Holy Sacra-*  
*ment* , Christ being able to annex  
 unto the *Receiving of Bread and*  
*Vine* , what *spiritual Graces* he  
 pleaseth , without *alteration of the*  
*Elements* ; as he doth afford the  
 spiritual Grace of *Regeneration* in  
 the Waters of *Baptisme* , without  
*alteration in the substance of the*  
*Water*.

And least an Imagination of  
 some *temporal* or *sinistrus* inten-  
 tion in this my Declaration , u-  
 pon the present Conjunction ,  
 may

may hinder the Spiritual benefit which *Souls* may reap by it, I have grave Testimonies to shew, and did already shew them to my renowned Lord the Arch-Bishop's Grace, which assureth I did enjoy in *Spain* ( and may now enjoy with more advantage, going thither upon the Account I was to go ) such degree of Honour and Commodity, as possibly I may not expect elsewhere ; so as looking upon a Voyage thither ( continuing my former Profession ) nothing occur'd to my mind but *Honour*, *Applause* and *Pleasure* ; and turning my eyes upon my present Resolutions,

moun-

mountains of Crosses and Dangers did fright me : But in this perplexity I have chosen rather to suffer Crosses here, with satisfaction of Conscience, than to enjoy Honours that other way, accompanied with the tortures of a checking Conscience, and the unworthiness of a dissembling Life.

Wherefore I humbly beseech your Grace, that I may be admitted into the Communion of this Church, and that I may be absolved for my so long continuance in Error, resisting the powerful Calling of God; which granted, I hope, by the Grace of Almighty God assisting me,  
that

(.)

that I shall never withdraw my  
self. For further confirmation of  
all this, I have hereunto subscri-  
bed my Name,

ANDREW SALL

*Copia vera Examinata eum  
Original. per me*

Carolus Robinson.

THE



THE  
AUTHOR  
TO THE  
READER.



Hundred to one,  
you'll be inquiring,  
who is the Au-  
thor : but what  
need you care for  
that, can not you feed on a dish  
of partridges unless you know who  
kild them ? there were many  
profitable Books written by *Ano-*  
*nimi*, let it satisfy you that I haue  
reason to conceal my name. The  
substance of the worke is the  
thing

*To the Reader.*

thing to be examined by you;  
to know the Author matters no-  
thing.

I desire not, that *Atheists*  
read my writings, such, as believe  
not in God, can make no bene-  
fit of Godly things; for my  
part I make more Esteem of a  
Pagan, that adores stocks, and  
stones, thinking there is a Deity  
in them, then of *Atheistes*. Nei-  
ther is it my ayme that Maho-  
metans or Jewes read this worke;  
the first not believing Christ to  
be the Sonn of God, (though  
they hold him to be a holy  
Prophet and borne of a Virgin)  
the other believe not the Mesias  
is

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is yet come whose Fathers Crucify'd him, when hee was borne and came among them , and made Evident by wonders and miracles , that hee was the true Sonne of God : and the now living Jewes as blinde and obstinate as their Fathers , tred their stepps spitting on the Crucifix and whipping it in their Chambers, and stobbing with poyniards the *H. Sacrament* with horreur and extream Malice , wherof there are Many Authentique Histories.

My wish is this Book be onely read by Roman Catholicks, and by Protestants ; the first will likely be well satisfyed with

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this

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this my endeavours ; and from the protestant reader I only pray, that hee will be pleased with attention and without prejudging to read all , and after to speak with God alone about the state of his owne Soule, and what Religion hee will Chuse for his eternall salvation.

The argument I doe not handle Scholastically conceiving not that the better way to haue my sence rightly understood ; I am for the way of fact declaring ingeniously what happen'd in England upon the comming in of both Religions ; what kinde of men were instrumentall in bringing them in ; what their  
man-



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manners, vertues or vices; who of them were of Sanctity, and who not; who of them wrought Miracles, which are Evident signes of true Religion, which was brought into all Kingdoms Countreys and Provinces by Sanctity, and Miracles.

I deny what Sall falling from his faith ( who gave me the occasion of writing ) affirms, to witt. *That the Roman Catholick Religion is repugnant to humaine reason.* It were to make Religion fabulous and foolish, to say it is contrary to wisdom and reason, for what can be oppositt to wisdom and reason, but folly and fables? As Scripture ( by which

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So many Protestants will haue Religion try'd excluding tradition even Apostolicall it selfe, though it be *Verbum Dei non Scriptum*) is the Word of God supernaturall written in paper with the hands of his holy scribes by Revelation ; so is Reason Gods naturall Word, and Gods truth written by his owne hand in our soules : *Signatum est super nos Lumen vultus tui Domine*. Doth not all this prove a great agreeableness between Religion and reason, whereby is clearly evinced that Religion is not repugnant to humane Reason.

Haue not Pagan Philosophers even by the light of reason  
without

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without any other teaching perceived in many things what is honest, and what dishonest, what just, and what unjust, what virtue, what vice? this is that light in mans soule, which S. Basill calls: *Iudicium quoddam naturale per quod ab iniquis bona facile discernimus.* And S. Augustin accounted soe much of reason, that hee said: *Recta ratio virtus est.* And if Caluins Authority were worth any thing he says: *Semen Religiosis est in mente humana.* But I pray you heare S. Paul telling you, the Philosophers were unexcusable for not hauing made the right use, they could, and should haue made of the know-  
\* \* 3      ledg

*Bas.  
homi-  
lia ad  
popu-  
lum.*

*S. Aug.  
de util.  
Cre-  
dendi  
Cap.  
12.*

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ledg they had of God, by the  
*1<sup>st</sup>* light of reason. *Rom.* Because, saith  
*Cap. I.* hee, *whereas they knew God they*  
*haue not glorify'd him as God, or*  
*given thanks: but are become vaine*  
*in theire cogitation and theire foolish*  
*hart hath bin darckned.* How have  
these Philosophers knowne God?  
not by faith; but by the light of  
reason, and knowing him soe,  
they should have (as the Apostle  
teaches) glorify'd him as God.

I shew in this Book the num-  
ber of Catholick *Arch-Bishops*,  
that sate upon the Chaire of *Can-*  
*terbury* to haue bin sixty one;  
many of these haue bin nobly  
borne, and many of them very  
learned and vertuous. (twelve  
have

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hate bin *canonized* saints. Your number of Protestant *Arch-Bishops* have not ( as I think ) bin aboue six , as *Parker* , *Whitgift* , *Grindal* , *Branckfort* , *Abots* , *Laud* , and *Sheldon* , all of them lowly born , and as wee heare meanly Learned , of theire vertues wee heard Little. And could those few and less learned and vertuous know more of Gods verity , and holy will , then soe many Eminent *Catholick Arch-Bishops* ? what in Gods name would make any man think soe.

You had fifty two *Catholick Monarchs* of England Kings , and Queens. ( I speake nothing here of seventy small Kings ,

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when England was devided into seven Kingdoms ) many of these haue bin of the Gallantest Princes in Christendome, as Egbert that first reduced England to a Monarchy, Ina, Edgar, Canut, William the conquerour, Henry the second, Edward the third, Henry the fifth, and Henry the seventh ; many of them vertuous, and Godly Princes, and som of them acknowledged for Saints by all the Church of God : the Protestants have had but five in all , the first a Child of nine yerars ( *Edward the sixth* ) the second, a Woeman ( *Queen Elisabeth* ) a Cruell a woeman, who put to death *Queen Mary* of Scot-

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Scotland the present Kings great  
Grandmother ( which was an o-  
pen Murther and soe Esteemed  
by all the world ) as alsoe in the  
tyme of her raigne 200. *Priests*  
and Religious men soly for their  
Religion ; *A woeman druncken* <sup>Apoc.</sup>  
*of the blood of Saints , and of the* <sup>Cap.</sup>  
*blood of the martyrs of Iesus.* 17.  
A woeman , fitter for Brauery  
then devotion ; thee other three,  
King James a lerned and wise  
Prince; his Sonne Charles, a sober  
and good King ; the last our pre-  
sent Souveraigne King Charles  
the second , of him let those speak  
that shall survive him. But certain  
it is, Protestant Historians will not

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preferr those Protestant Princes, in  
vertue, valor, glorious atempts,  
and magnificence to the Catho-  
lick Princes.

To speak of both Religions,  
Catholick and Prorestant, and  
which of them is safest for salva-  
tion. I offer you here a remarkable  
reflexion, and consideration, as  
thus; Ask of the Mahometan, the  
Jew, and of the Scismatick Chri-  
stians, as the Ruthenians, Arme-  
nians, and all of the Greeck  
Church, yea and of the Luthe-  
rans, and Calvinists that disagree  
among themselves, which is the  
best and safest Religion; they will  
all say, after their owne, the Ro-  
man



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man is the safest, which is an Evident Jugment, that the Roman is the safest of all, much like that the grave Judges gave for the *Lacedemonians*, when all the Provinces of Greece claimed for the Palm and praise in the glorious victory they obtained against the Persians. Those excellent Judges, before whome the cause was brought, demanded of every one of them, whome they thought to have deserued best after themselves; and all answering, that the *Lacedemonians*; the wise Iudges gave sentence, that indeed the *Lacedemonians* had deserued best of al the praise and glory of all, in  
that

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that victory. In the same kind  
and for the same reason the Ro-  
mish Religion preferr'd by all af-  
ter themselves, before all others,  
is really to be preferred to all as  
the best and safest.

I will here make an end, reque-  
sting you my protestant Reader  
to lay aside passion, and read the  
contents of this little worke.  
(*Sall's confutation*) with as great  
diligence as you can for your  
owne good; if you are a Zealous  
Protestant, you will doe soe, for  
of those I found many so great  
frinds of truth, as they would  
change their owne Religion, if  
they were once perswaded it were  
not

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not true; and some of them I haue known, that after diligent searching out for truth in Religion, and finding it, (where it was to be found) in the Roman Catholick Church, Imbraced our Religion, and after all their life tyme bestow'd sincerely all paynes and care for the Conversion of their once Bretheren in Protestanisme.

I neuer esteemed, or loved men cold in their owne Religion, (some I haue knowne of that kinde Catholicks, and Protestants, who tuned their faith to the tymes, and wordly respects.) I haue bine acquainted with som zealous, learned Protestants and good morall  
rall

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rall men , with those I willingly  
conferr'd , and haue been deare to  
some of them. One there was a  
Protestant Arch-Deacon of the  
Dioces I liu'd in, hee had alsoe a  
temporall estate , and was Rector  
or parson of a great Parish of  
som thousands of soules , wherein  
I had care of the Catholick soules;  
of all those hee had but a few to  
looke unto, scarce a dozen besides  
his owne family , the sharing be-  
tween us was , that hee had the  
flees, and I the flock , and soe farr  
wee were from Enuying one ano-  
ther , that wee joy'd in any thing,  
that happend well to each other :  
hee was one of the best morall  
men

*The Author to the Reader.*

men I haue ever knowne, a milde;  
courteous and mercifull person.  
It was my good luck (and truly  
agreat pleasure) to haue found an  
occasion of doing a good, and  
great service to one of his Infants  
after his death, in the first yeare of  
the warrs, which I did (God is my  
wittnes) with all harty willing-  
ness, and I haue bin informed that  
the Mother then at *Dubblin*,  
(a wel bred Creature) hearing of  
my kindness to her Child said, that  
worthy Churchman, and my hus-  
band haue much loved one ano-  
ther, and hee hath shew'd his af-  
fection, by effect to the Child of  
the deceased : I pray God I may

Richard Jennings, Precentor of <sup>not</sup> *Seighlin*  
was Archdeacon of *Ferne* from 1626 to  
1639.

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not dye before finding an occasion  
of serving that frindly man, or  
some one of his Relations. I  
should be glad this little worke of  
myne might fall into the hands of  
such Protestants, as my deare frind  
was. However it happens, I haue  
this satisfaction, that my mynd is  
to serve all men, of what Reli-  
gion soeuer in the way of salva-  
tion; and even soe courteous  
Reader Commending you to the  
protection of the Almighty.

*I remaine sincerly your humble  
servant in Christ Iesus*

N.N.

THE

## The Judgments, and

Approbations of a venerable and learned Prelate, three Professors of Divinity, and a Licentiat, and Bachelor of the same Faculty, given of the Book intitled *The Dolefull Fall of Andrew Sall*, &c. in their letters written to the Author thereof.

Ad auctorem qui deploratissimum *Saalis*  
Jesuitæ lapsum in Hæresim repa-  
rare voluit.



**A**bsorptum me ac pane in tua  
sanguinolenta Iphigenia vulne-  
ribus conspersum gravissimus  
deploratissimusque illius perdi-  
tissimi Salus è Triumphali So-  
cietatis Iesu curru lapsus excepit è que meis  
↑ maro-

## A P P R O B A T I O N S.

majoribus insuperavit admirationem: unde  
 tam precipiti miserrimi viri casus statim  
 indoluit, multatamque mente & animo esse  
 continuo judicavi. Habet tamen infelicissimus  
 ille homuncio, quo a lapsu erigatur, sanetur,  
 mentique reddatur, medicam modo tuam,  
 hominum misericordissime patri manum, pro-  
 pitiatumque a te singulari medicaminis pocu-  
 lum, dum reliqua anteacta vita ei adhuc  
 supersint, non refugio epotare stomacho velit.  
 ausim affirmare nec fidelitatem nec expertio-  
 rem unquam reperiet medicum; nec a quo  
 praesentius maloque eradicando aptius propi-  
 netur Anacidotum: ex casu confectione nullus  
 quamvis expertissimus desiderare ullum po-  
 teris ingrediens, quo deficiente ad Pristi-  
 nam Sanitatem facilius redire posset ille  
 miser, quater ipse vel in calo sursum vel in-  
 ferno deorsum, vel etiam retroacta scrutetur  
 secula; nullum suo perniciosissimo malo profligando praestantius tuo porrigetur remedium  
 adeoque si ipse perditissimae malevassae ani-  
 mae tartoribus manium confestim mittas:  
 conelamatum esse qui dubites? fitque ita  
 illius a seipso perditia. Tu sane vir desiderio-  
 rum quidquid a quovis expectare potuit Deo



## A P P R O B A T I O N S.

& proximo satisfacturus, executus es. hoc  
 que constanti tibi poterit esse solatio, quod  
 oleum. & operam non sis omnino perditurus:  
 sat enim scio etiam adhuc nascituris tuum  
 profuturum Antidotum, & quia tu illud cha-  
 ritate confeceris, eadem te ad triumphalem  
 Iesu cursum, modo nullus in posterum timen-  
 dus est casus, & vitandum, duplicique propria  
 nempe & profligatissimo Saali destinanda de-  
 corandum coroua. Amen occipit

Tuus tibi æternum devinctus,  
 P. O. D.

22. Apr. 1675.

*Most honoured Lord.*

**I** Have now at last to my own great  
 satisfaction (notwithstanding many  
 interruptions) exactly perused your  
 Lordships excellent book of a sorrow-  
 ful subiect, rightly entituled *The Doleful  
 Fall of Andrew Sall*, and find it all along,  
 worthy your Lordships pen, it is lear-  
 ned, strong, convincing, and (which  
 God certainly directed your hand to  
 write) so powerfully moving, that

† 2

it

## A P P R O B A T I O N S

it cannot but touch a harder heart ;  
them this fallen Sall carries in his breast  
gall'd ( no doubt ) with anguish , tor-  
ment , and affliction. Honored Lord  
your zeal and paines spent upon this  
wretched Apostate will have an ample  
reward hereafter. I hmbly kisse your  
Lordsp. hands and am ever

*Most honoured Lord*

*Your Lordsp. most sincere and  
faithfull Servant*

E. W.

11. May 1679.

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### *The Iudgment of a Pralate of Eminent Dignity.*

*My Lord,*

I Have reade your Lordsp. Booke  
which is undoubtedly an excellent  
good one , full of Piety and Learning  
sufficient to shew any one their er-  
rours , and although it should have  
no effect on that perverse Soule , I  
doubt

## APPROBATIONS.

doubt not, but it will doe good to many others.

My Lord,

Your Lordships humble  
Servant P. H. N.

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**D**Ocet nunc experientia, quod olim monuit Apostolus, Hæresim ut cancerum serpere. Inficit illa subtili veneno, non tantum vulgus ignatum, sed etiam lectiora Ecclesia membra, quæ postquam à reliquo corpore præcisa sunt, pergunt etiamnum pestiferum virus spargere, quo secum incantos in interitum trahunt. Sed prævida Dei cura novis morbis, nova etiam remedia opponit, suscitando spiritum ac zelum in viris Apostolicis, qui salutaribus scriptis ac monitis gliscenti errorum contagio strenuè obstant. Hoc singulari studio, atque industria præstat Author hujus operis, qui non tantum infamæ Transfugæ impia dogmata, fraudesque dissolvit, sed etiam primos Hæresum Architectos suis coloribus depingit, eorumque malas artes ac calumnias omnium oculis accuratè exponit,

## APPROBATIONES

ae porro innocuum Christi gregem in fraudem inducant. Hinc ego divina gloria, & animarum saluti opportunum fore ceuseo, si viri de sua Patria, & Ecclesia optime semper meriti, doctissima lucubrationes in publicam lucem prodeant. Datum 27. Martii, 1675.

J. C. S. Th.  
Professor.

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Illustrissime ac Rme. Dne.

**G**Ratias humillimè ago pro exemplari novi Operis impressi, quod Gratia vestra munificentia cum litteris ad me pervenit. Quoad meum de illo iudicium, non possum sanè non probare singularem Authoris zelum ac eruditionem, qui plurimas depromit solidas, pias, ac convincentes rationes, quibus non tantum ille Apostata, sed quilibet non pertinacissimus ab errore ad veritatem, cecitate ad lucem revocari posset et deberet. Munis quoque firmatque in futurum ceteros Fideles, ne fallaci aliorum exemplo, et errore a primæ Fidei firmitate abducantur. Præstat denique partes omnes veri et Apostolici Pastoris, præbendo ovibus Christi Sal vera Doctrina et sapientia, ne Salis infatuati corruptelâ inficiantur.

Ro-

## APPROBATIONS.

Rogabo diuinam bonitatem ut Ecclesia sua  
tales pastores perpetuo prospiciat, et Grati-  
am vestram eidem diutissime conseruet.

2. Maji, 1675.

Illustrissimæ ac Rmæ. Gratiæ Tuæ

Servus in Christo humillimus

R. A.

Illustris. Reverendis, Dne.

**R**ecepi & perlegi Librum vestrum con-  
tra Sallum Apostatam magna voluptate,  
opus doctum & eximium. Invenient in eo  
sapientes & viri Docti multa quæ in vastis  
voluminibus praviè legerunt, & nonnulla  
plurimi, quæ nunquam antea viderunt. Plura  
omitto quæ in libri laude dicenda occurrunt.  
vnum mihi summopere placet D. Vest: Illm. tam  
sepe uti ipsorum Authorum Protestanticorum  
attestatione ad eorundem sequaciumque con-  
fusionem &c. Sum Illm. Dne, Illma: & Re-  
verendissima D. V. obsequentiissimus famulus.

7. Maji, 1675.

J. O. S.

My ever honoured Lord.

**I** finde my selfe highly obliged for  
the gift you sent mee your book  
against the Apostata Sall. You send the  
Ioseph of your old age to Egypt to reco-

## A P P R O B A T I O N S.

ver your revolting bretheren who exercise the fury of their Ignominious fall on their owne persons by spirituall selfe murder in deserting the Army of the liuing God to assist the Goliath that upbraids him; the heavens I hope will plentifully power downe blessings on your indeavour to convert that persecuting *Saul* to a Penitent *Paule*; to turne that deformed Serpent into an Araons rodd, which may flourish by repentance and plentifully feed in the house of our heavenly Father Rather then a prodigal child in a starving condition in the desert of heresy. Live long therefore our faithfull *Ieremie* to lament the common captiuitie, the pollution of our somtyme Glorious temple, the destruction of sweet *Sion*, and the shamfull flight of *Sall* infatuum, who after many years travells desperatly cast himsele out of the ship (which can be tossed but never overcome by the stormes of persecution without which there is noe safety) into the bottomlesse gulfe of perdition &c.

Your Lordships humble

SERVANT J. O. D.

23<sup>th</sup> April, 1675.

**Fugam Saalis a sanc-**  
ta fide , Sacroque , in quo  
vixit , ordine , damnant ,  
redarguuntque Sanctus  
Ambrosius & Ter-  
tullianus.

**M**agni periculi res est ,  
si post Prophetarum  
Oracula , post Apostolorum  
Testimonia , post Martyrum  
vulnera , veterem fidem quasi  
novellam discutere præsumas ,  
& post tam manifestos duces ,  
in errore permanear. Sanctus  
Ambrosius de sanctis Nazario  
& Celso.

Etiam de Olivæ nucleo  
mitis & optimæ , & necessa-  
riæ

ria asper Oleaster oritur : E-  
tiam de papavere ficus gratis-  
simæ & suavissimæ , vento-  
sus & vanus Caprificus ex-  
surgit.

Tertull. de præscript.



AMI-



## I. CHAPTER.

A Distribution of the contents  
of this worke.

shall tell us  
what do  
mineering  
spirits of  
Darkness,  
what black  
Tentation  
hath draw-  
ne you out  
of the hou-  
se of God?

O misguided soule ! thou hast forsaken  
the Arke to drowne thy selfe in the de-  
luge : harken unhappy man flying out  
of the Temple, harken to God crying  
upon thee. *Quid est, quod dilectus meus* *Jerem.*  
*fecit in domo mea scellera multa ?* *cap. 11.* *What*  
is it that my beloued, hath in my  
House done much wickedness ? as if

A

God

God would say in a complaining way; what have I done to this man, that hee is become soe wicked and ungratefull? *O Sall Apostatans a fide fecists in domo Dei scelera multa!*

First. what sinne soe abominable; as *Abjuration* of holy faith? which is a spirituall rebellion, a treason against heaven, a separation from God eternally, a declared warre against the holy Trinity.

Secondly. Deserting your faith; without which there is noe salvation, you have damned your owne soule for all Eternity; *And what doth it profite*  
*Matt. cap. 16. a man, if hee gaine the whole world, and sustaine the damage of his soule, or what permutation shall a man give for his soule.*

Thirdly. The scandall and occasion of sinne, you have given to the Catholick People deserting them in tyme of tryall and persecution, when they most needed constancy and good example in you and in all Churchmen of the Catholick Communion, is a  
 sinne

finn crying to heauen against you.  
Woe be to the world by reason of scandall,  
and woe to that man by whome scandall  
cometh ; doth not Christ himselfe say ? *Matt.*  
Hee that shall scandalize one of those *cap. 18.*  
little ones, that believe in mee ; it is ex-  
pedient to him, that a milston be hanged a-  
bout his neck, and that hee be drowned in  
the depth of the sea.

Sall read diligently the Scriptures,  
and you shall finde noe finn more fore-  
warned, more forbidden, more dete-  
sted, and more threatened then scan-  
dall, except Idolatry, woe be then to  
the Sall for having scandalized soe  
many thousands, to whome you have  
before brooken the bread of life, and  
preached holy Doctrin ; if but one of  
those shall forsake the Catholick Reli-  
gion by your evill example, eternall  
woe will fall upon you : Thy errour  
is a stumbling block and tentation to the  
plaine simple People : *In Ecclesia Dei vi-*  
*(saith a Father) tentatio est populi, er-*  
*ror Magistri, & tanto major tentatio, quan-*  
*to ipse esset doctior, qui peccaret.* *Lyria*  
In the *nenfis*  
Church *lib. ad.*

versus Church of God the Error of the Master is  
 prophas a tentation to the People, and by soe much  
 nas no- greater is the tentation, by how much the  
 vitates Maister, that gives the scandall, is the  
 Heres. more learned. But my confidence is in  
 cap. 1: amiable Iesus, that hee will in his mercy  
 p. 1. preserve those little ones, that know  
 not soe much as you ( those innocent  
 souls. ) *Tanquam frumentum in area sua,*  
*e qua tu Sall superbia lenis palea evolasti*  
*carens pondere fortitudinis in fide.* As  
 wheat in hu Barnflower, out of which Sall  
 like light chaff of pride thou hast flowne  
 away wanting the weight of fortitude in  
 thy faith.

Look well about you straying lost  
 man, and consider what you have done :  
 you have fled away from the Camp of  
 Israel to the tents of Philistin ; you  
 have stayned ( as much as in you lay )  
 the fame and renowne of the Order  
 of the Society of Iesus , you are the  
 first of that Order , of our Country  
 that ever fell : you have defamed your  
 Nation , you have polluted the land of  
 Saints , ( *qua hactenus carebat Monstru.* )

But

But such sliders back, and Apostata's  
as you (and latly som others) will  
make our holy Iland an *Africa*: you  
have in this your Apostacy dispised the  
power of Almighty God; you have  
belyed his truth; you have againe  
Crucify'd *Iesus*; the Angells you have  
made angry; the Saints you have dis-  
honoured; and men you have offen-  
ded and scandalized. *Dis ergo mihi jam*  
*Sall hominum miseri me, si non feceris scelera*  
*multa in domo Dei?*

But whither glorying and boasting  
in that which is your shame (your A-  
postacy) (soe runs the rumor of you)  
whither will you turne your face?  
where will you hide your selfe from  
the wrath of God? where can you  
finde an azile of safty? who will de-  
fend you? who will take your part in  
the day of Extremity? you are be-  
come, (for which my hart is much  
grieved) *ludibrium & fabula in gen-*  
*tibus.*

Doe not say my words are bitter,  
it is your great sinn against heaven

makes mee bitter and to quarrell with you ; for my custome hath beene all my life , *pacem habere cum hominibus , & cum vitiis bellum* : I follow *S. Augustins Rule* ; *Diligere homines , & interficere errores , naturam amare , & culpam odio habere , quia ea fadatur natura , quam homines amamus* : Soe that my Anger against you at present is piety ? and shall pray to be soe understood in this whole tract or confutation of your flight from the Catholick side ; for how can I be longer a frind , to him , that is becom a declared Enemy to God and his Angels by a publick *Abjuration* of holy faith ?

In the first place , the manner of *abjuring* your Religion ( under the Tytle of a Recantion &c. ) is vile and infamous ; could not you have performed this ungodly bussiness in that Arch-Bishops Chamber ( a work of darkness should have been Smothered in silence and darkness ) noe , but you must have used a solemnity in *facie Ecclesie Protestanticae* , ro have many witnesses

nesses of your Ignominys; would any man become bankroote (agreat infamy to a Marchant) Publish his minde to the world? If an incontinent woeman should put out in the Market-place a Declaration, that shee was to make sale of her body, foule, and honour, would not all of that sex cry upon her, a shame upon the strumpet, *causé si non casté.*

This much to the Tytle, of what Sall hath done, now to what was done, (the Uggly Abjuration) wherof much is to be said and spoken.

1. What drew Sall out of Gods House.

2. What guid led him the way.

3. Having forsaken the Catholick Religion, what Religion is hee become of.

4. Who are the Doctors hee hath parted with; and who they, hee hath now embraced.

5. What Company hath hee forsaken, and who are they hee sticks unto.

6. A discussion upon some principall parts of the Recantation.

7. Certaine advertisements to said  
Sall.

8. The Authors barty Exhortation unto  
him for his speedy returning to his Mo-  
ther the Roman Catholick Apostolick  
Church.

Those poynts I will handle, as  
briefly as the Importance. Of the  
matter will require, and shall indeavour  
by Gods blessing to give the pious and  
indifferent Reader all rationally satis-  
faction.

## II. CHAPTER.

*Ad pri-  
mum.* **T**O the first query. *What drew Sall*  
*out of Gods House?*

Hee answers for himselfe, that hee  
determined this change on a serious  
examen and ponderation, hee had made  
upon the XXXIX. Articles of the  
Confession of the Church of England,  
for the safty hee found in them for salva-  
tion; heare himselfe speak in his Re-  
cantation. *After earnest prayer (saith hee)*



To God for the assistance of his Devine light  
in soe weighty a matter, I pen'd downe for  
better consideration the reasons I did heare,  
read, and conceive against the Romish gen-  
ets controverted; I did alsoe carefully pe-  
ruse, and seriously reflect upon the XXXIX.  
Articles, Canons, and Liturgie of the  
Church of England, to be safer for my  
salvation, then that of the Roman  
Church.

You see gentle Reader this man  
pretended feare of his salvation, if hee  
remained in the Catholick Commu-  
nion, and past to that of the Protestant  
Religion, for the Devine Doctrine, and  
satisfaction hee found (as hee says) in  
the XXXIX. Articles of the English  
Confession.

Truly Sall I took you for a better  
Devine then to have changed soe rash-  
ly, and unlearnedly the party you pro-  
fessed formerly to be of, for any light,  
truth, or sanctity, could be found in  
said XXXIX. Articles (I meane those  
of them different from the Catholick  
Religion.)

One of these Articles (*vigesimus secundus*. Cui titulus est de Purgatorio) runns thus. *Romana Doctrina de Purgatorio, Indulgentiis, Veneratione, Adoratione, tam Imaginum, quam Reliquiarum, ut & de invocatione Sanctorum est absurda, & inaniter inventa, nec ulla Scriptura auctoritate nititur, sed potius Dei verbo repugnat.* That is to say: The Roman Doctrine of Purgatory, Indulgences, Veneration, and Adoration as well of Images, as of Reliques, as alsoe of the Invocation of Saints is absurd, and vainly invented, nor is it grounded upon any Authority of Scripture, but is rather repugnant to the Word of God. Sall this is a false prophane, hereticall Article of thy new Chosen faith. Wheras the Worship of Images and Relicks, (wee Catholicks, doe Worship, but not adore Images and Reliques.) The Doctrin of Purgatory, Indulgences, and the Invocation of Saints is warranted by Scripture, and Apostolicall Tradition, and hath beene from age to age, from the very tyme of the Apostles maintained, taught

taught and defended by ancient Fathers and Doctors, *Nominatim* the foure most famous of the Church, *Gregory, Ambros, Augustin, and Jerom*, as alsoe by the generall Councells, and the continual practice, and use of the holy Church; and those who opposed themselves to those tenets and to the Doctrin, derived touching them, have beenc condemned in all tymes as *Hereticks*; Ergo this Article, you Imbrace for a Theoreme, and principle of faith (for soe it is in the English Church) is an heresy, and you an heretick, and soe I must esteem you to be.

If it were my purpole to list and examine one by one such of these XXXIX. Articles, as are different from the Catholick Doctrin, I should not be in great trouble to prove them to be, (what indeed they are) false and hereticall; but that is done to my hand by a pious learned person, bred in the Protestant Religion, and for a long tyme a zealous defender of said XXXIX. Articles; but after a long  
and

and due Examination of the substance of them, hee refuted them soe substantially, as to this day noe man of the Church of England hath answer'd him: I observe in this place, that this Gentleman spent a great deale of tyme in deliberation (about seaven years) before *Abjuring* said XXXIX. Articles, which hee once believed, (as you doe now *saie*) as Articles of faith, which belief and Doctrin hee sucked from his Cradle; much more tyme I say, hee had bestow'd, and deliberation in quitting them, then you have done in deserting the Catholick Religion, and its holy Communion, in which you were bred and your parents before you, which can not be spoken but to your shame and infamy: The light and grace God gave to *Mr. White* (the Gentleman I speake of) led him out of *Babylon* in to *Ierusalem*; and you without great musing on the weightiest matter, can ever concerne you, the damnation, or salvation of your soule are fled from *Ierusalem* to *Babylon*.

The

The Tytle of *Mr. Whites Book.*

*Schismatis Anglicani redargutio  
Authore Alexandro VWhite ex  
eodem Schismate per Dei  
gratiam ad fidem Catho-  
licam Converso.*

*Viro, qui coripientem dura service contem-  
net, repentinus ei supervenies interitum,  
& eam Sanitas non sequetur Proverb.  
cap. 29. Lovani typis Jeronimi Nemo-  
pri 1661.*

This Book, *Sall* if you have it not  
allready, you will finde with som of  
the *Priestles* there. Such is my opinion,  
and of the *Devines* of my side of the  
sound substance of this Book, and the  
Reasons, and Arguments, and Autho-  
ritys of *Scripture*, *Apostolicall Tradition*,  
*Counsell*s and *Fathers* hee produceth,  
that I presume without all vanity to  
give a Challenge on the behalfe of *Ve-  
rity*

rity and the Roman Catholick Church, to  
 you, and to the Protestant Arch-Bishop  
 of Cashell; I say, I give a Challenge to  
 you both, and all that Profels the  
 XXXIX. Articles in the three King-  
 doms, to make answer to this Book;  
 This is not a Thrafonical defiance, such  
 as *Mr. Iewell*, *Bell*, and others, Pro-  
 testant Divines made to all the Catho-  
 licks in the world of disputing with  
 them about Religion (but the place of  
 disputing must have beene in England,  
 they being sure the state would not  
 allow therof) this Challenge is only for  
 answering this Book, wherein *Mr. White*  
 hath distroy'd the *Babell* tower of your  
 XXXIX. Articles, which you will  
 neuer build up againe; This mans *Arck*  
 hath cast downe your *Dagon*; hee hath  
 impeached your new *English Creed* (the  
 XXXIX. Articles) as a treason against  
 heaven and verity.

I pray you *Sall* if you have any me-  
 mory as yet left of mee, peruse se-  
 riously & *sedato animo* this learned  
 Book, one of two effects it will have;  
 that

that either it will convert you, or confound you. Now if your Arch-Bishop, and you, and the rest of your Devines shall refuse this Challeng, doe not vapour hereafter, of the light Doctrin and Sanctity of your XXXIX. Articles, nor of your owne maister-ship in Devinity for 18. years in Spaine.

My Reader you have heard Sall tell why hee went out of the Catholick Church; But S. Augustin gives another kinde of answer wherefore such men goe a way from us. *Habent* (says the Saint) *calumnias suas* *August.*  
*Heretici, habent & Scismatici, quos* *Tom. 8.*  
*omnes superbia de membrorum Christi com-* *in Psal.*  
*page praeidit.* When men begin highly 118.  
to prise their owne learning and to  
censure and contemne the Doctors of *Con-*  
Holy Church, generall Councells, and *scion*  
even the high Priest himselfe (the *26.*  
Pope) in matters of Religion (as  
Sall hath now done) and to interpret  
Scriptures according to their owne  
braine and fancy, then swelling with  
vani-

vanity they break out of the pales of the Church. Nature is strong in such kinde of men, and grace weak; and soe they easily fall into sinn. *Quia quod Creatura peccare non possit, habet ex bono gratia, non ex conditione nature*: Poore Sall this presumption hath pulled you out of the Temple, yea perit ipse angelus *superbia tumidus, & propria potestatis delectatione corruptus*; this hath beene, and is your disease: Smoth the matter the best you can, pride will be found one of the greatest motives of your departure from us.

### III. CHAPTER.

Ad secundum

**VV** Hat Guid led Sall out of the House of God? it was likly the privat Spiritt of Protestanisme, a kinde of Serpent, that with hissing whispers infects the brains of curious men, this spiritt hath much helpt to loose the man, Doctor Whitaker esteemed a great Devine in the English Church de-



defines this private spirit to be an inward  
persuasion of the truth from the Holy Ghost,  
in the secret Closet of the believers hart.  
Sall with this deceiving guid you made  
your fatall Transmigration from our  
side ; I would faine know where in  
Scripture or the ancient Fathers did  
Whitaker finde a ground for such a defi-  
nition of his privat Spirit, hee found it  
noe where, and therefore likly hee made  
it in a dream.

This Spiritt hath not been knowne  
to the ancient Fathers, and Doctors  
of the Church, for full fiftien ages they  
heard nothing of it, nor doe any of us  
claime it ; it is only a priviledg of your  
Church, a pleasant Imagination, that  
makes your people madd. *Exempli Gra-  
tia.* A Protellant, with whome I con-  
ferred about Religion som years past,  
told mee in plaine termes, hee needed  
noe light or assistance from *Saint Au-  
gustin*, or *Saint Paul* himselfe for to un-  
derstand *Scripture*, being certaine *Iesus*,  
who redeemed his soule, would have  
a care, that hee should not err in ex-

B

poun-

In

Contro<sup>2</sup>

1. q. 5.

C. 3.

contra

Bella-

rum.

pounding of *Scripture* or any thing that touched his salvation ; I demaunded from him , could hee prove by *Scripture* , hee had that infalible spirit or sacred light , hee answered hee could , *Pfal.4.* and cited that place of *David*. *Signatum est super nos Lumen vultus tui Domine.* The lights of thy Countenance O Lord is signed upon us. I told him that *Lumen* was commonly expounded to be *ipsa ratio* , by which man is the image of God , as hee might read in the Book of *Genesis* , and that by this light man was in his nature distinguished from a brute , and that a *Turck* and a *Pagan* alsoe had this light as well as hee , and by a good consequence had an infalible privat spiritt of expounding *Scripture* as well as hee. I alsoe assured him that his owne *Devines* would tell him the light understood by *David* was noe other then reason , which is the image of God , whereto wee are created like , which was fixed in our understanding , that wee may see and know , there is a God , that ought to be served , adored , and loved ;

loved, and that hee will reward his servants. Next, said I, tis absurdity to say, that a *Pagan* which deny's *Scripturs*, should haue a spiritt to expound the *Scripturs*, which follows from your opinion. But this and all I could say, could draw noe other answer from the man, then that hee was sure hee had himselte from *God* an infalible spiritt of rightly understanding the *Scripture*. In which hee walked Religiously according to Doctor *Whitakers* definition of the privat Spiritt.

Wee Catholicks, that have nothing to doe with this privat Spiritt, doe firmly believe, *God* hath given a speciall Grace, and infalible Spiritt of expounding the *Scripture*, and defining Theorems of faith to generall Councells assembled together in the Holy Ghost; (*Vbi duo vel tres congregati sunt in nomine meo, ibi ero in medio illorum.*) That likewise the Pope hath this infalible Spiritt, *quando loquitur ex Cathedra*; but privat men, bee they ever soe great Saints or learned, wee doe not allow this infalibility.

bility unto them, though wee doubt not, but the Doctors of the Church, who submitts themselves in all to the Church are specially assisted by the Holy Ghost in interpreting the word of God.

The pride of this privat Spiritt makes Protestants to make noe account of the ancient Fathers and Doctors, nor of generall Councells, or any diffinition or determination of the Church; Ex. G. the second Counsell of Nice defines the Doctrin of Tradition in this manner. *Si qui Traditionem Ecclesia sive scripto, sive consuetudine valentem non curaverit, anathema sit.* The privat spiritt of Doctor Whitaker spurning at this Councell said, *Generall Councells may erre.* Behold one Doctor of the English Church doth blast with a breath, all the authority and credit of this generall Councell: Tell mee *Sall* is not this a Spiritt of pride in Doctor Whitaker a little Pigme contesting with soe many tale Gyants of Sanctity and learning, all the Bishops, and  
great

great Doctors of that famous Council?

If wee produce the Authority of Fathers, and Saints excellently learned, as Cyprian, Gregory, Ambrose, Ierom, Augustin and others, behold the Father of Protestanisme, your prime Doctor Luther (whom your Church terms a holy man and the Hely-as of Germany) speaks resolutly. Gods Word is above all, the Devine Majesty makes for mee, in soe much, as I regard not, if a thousand Augustins, and as many Cyprians stood against mee. Was this man in his senses, when hee vapered in this kinde? but how did Luther prove the devine Majesty made for him? by noe other means, but by his privat infalible spiritt, which hee supposed (though by Scripture hee could not prove it). hee himselfe had, and those Saints had it not. See now Sall if you are happy in hauing Luther a monster of sinne with his privat Spiritt on your side, and Cyprian, Augustin, and the rest of holy Doctors against you, whome you have for-

Luth.

Tom.

2 con.

Henri.

cum Re-

gem

Anglia.

taken to stick unto *Luther*.

By this privat Spiritt you Protestant Domineer over all sorts of men, interpreting *Scripture* as you please, and who interprets otherwise, be they universitys, Doctors, Fathers, Councells, yea and the very high Bishop of old Rome himselfe, all erre; and why soe? because they have not the privat Spiritt of Protestanisme: what a ridiculous thing this is, even Common reason teacheth us.

By this privat Spiritt you Protestants admit for *Canonicall Scriptures* all you please, and you declare *Apocriphall* what you please; by this Spiritt you take what *Traditions* you please, and by the same reject what you please; by this Spiritt you *disanon* the Books of the *Machabees*, *Ecclesiasticus*, and others, those said Books have bine acknowledged for *Canonicall* by *Saint Augustin*, and the third Councell of *Africk*.

*S. Aug.  
in doct.  
Christ.*

*l. 2 c. 8.*

*Can.  
47.*

You will doubtless tell mee, that your chiefe Doctors *Luther* and *Calvin* had this infallible spiritt in expounding the

the *Scriptures*, and yet they give quite contrary interpretations, of one and the same passage of *Scripture*, as this: *Hoc est Corpus meum*. Luther understands that Text *Secundum Litteram*, and says it is soe of faith to be understood, and condemns for Hereticks the *Sacramentarian*, *Swinglians*, and *Calvinistes*, who understand that place figuratively.

Luther hath this saying Englished; I doe protest before God and the World, that I doe not agree with them (the *Sacramentarys*) nor ever will, while the world standeth, but will have my hands cleave from thee blood of those sheep which these Hereticks doe drive from Christ, deceive and kill. And againe in the same place: Cursed be the Concord and Charity of *Sacramentaryes* for ever, and ever to all Eternity. Luther hee understands the above cited place literally, and positively affirms, that the body and blood of Christ is realy, and substantially in the Sacrament of the Altar. (Hee likewise affirms (but erroneously) that bread is there with the body of

Matt.  
cap. 26.

Luth.  
Ep. ad  
Har  
ragium  
Tom. 7.  
VVitt.  
f. 380.  
C. 111  
28. contra  
tra  
Eova-  
nienfes  
Tom. 2.  
VVitt.  
f. 505.

Christ : Calvin takes a quite Contrary way, and affirms positively the Body and blood of Christ is not really and substantially in the Sacrament but figuratively, see as hee expounds this Text : *Hoc est Corpus meum*, thus. *Hac est figura Corporis mei* : now what is more different then the Body of Christ to be really in the Sacrament, and the Body of Christ not to be really in the Sacrament : Shall reconcile the best you can these two great Doctors of your Church, for plaine reason tells us, if the Spirit of one of them bee true, the other must bee a lying Spirit. And those are the men, these Monsters of incontinency and pride cover'd with all sort of vices, are the Doctors and Masters you have now chosen.

Seeing then this privat lying Spirit approves of expounding Scripture at will and pleasure, allowing only such exposition of Gods Word, as sorts well to the supporting of their owne errors; seeing it tramples all Authority, of Councells, Fathers, and Doctors,  
 who



who expounded Gods Word differently from the Protestant Church; seeing it ingenders, contrariety in Doctrin, even in the injoyers thereof, (as was now shewed in *Luther* and *Calvin*) through each mans misconstruction of *Scripture*: To conclude seeing the exorbitancy, pride and petulancy of this *Spiritt* is such, that it expects, that all men should receive from it (as from a second *Moyfes*) the Tables of our *Evangelicall* Law; I pray sitt downe and saddly consider what you have done in following this pestiferous *Spiritt*, and wandering with it have separated your selfe from your holy Mother the Church.

#### IV. CHAPTER.

**B**Efore resolving any thing upon this *Ad*  
*quire* (to wit, of what Religion is *tertium*  
*Sall* become having forsaken the Catholick  
 Religion.

I must tell you hee hath been

B 5 weak-

weakly armed against the evill temptation that overcame him, hee hath not been a tale strong oak resisting the storme sathan rais'd against him, but a wavering reed without strength or stay: hee stood not stiffly upon the Rock of Peter, but yielded without fighting; *Tempore tentationis recessit*: harken weake pusillanimus Sall to old

*Tertul. Tertulian telling you; Quod Hereses apud  
prescrip. eos multum valeant, qui inside non valent.  
cap. 2.*

That is, that Heresies are strong against those, who are not strong in their faith: To vanquish a coward, that makes noe resistance is but a smale Glory and Victory for a Champion, the temptation that mastered you, was like to such a Champion, *Illa tentatio vicit te, non quia non potuit ipsa vinci & repelli, sed quia tu, qui victus es, nullarum virium fuisti.* That temptation mastered you not because the temptation was strong, and could not be vanquished, but because you, that was vanquished, was of noe force or resolution.

Tertulian speaks much to the same  
pur-

purpose in those tearms : *Hereses de quorundam infirmitatibus habent , quod valent , non valentes si bene valentes fidem incurrant.* That is to say , Hereses take theire force from the weakeness of some , but would have noe force if they encountred men strong in faith. You have beene indeed cast downe, because you would not stand and fight, for I dare affirme there are hundreds of simple honest lay-men Catholicks borne in Ireland, would have rather suffered torments and death it selfe, then *abjure* their faith as you have don, for that they would have made good use of the Grace God hath given them, as you have not done, but like a languishing man hast yielded to that blacke temptation, over which they would have triumphed : It was excellently said of the formentioned *Tertulian* : *Nemo sapiens est nisi fidelis , nemo major nisi Christianus , nemo Christianus , nisi qui usque ad finem perseveraverit :* Behold this Sage Father holds noe man wise, but aman strong in his faith, noe man great or noble

noble but a Christian, noe man a Christian, but hee that continues stout and faithfull to God in Combatts and temptations, and more especially when the storme of persecution rises; upon this tryall you fainted and forsooke your Master, and your Religion, and now of what Religion I beseech you are you? I am, say you, a Protestant, a true Child of the Church of England; but of what Sect or kind of Protestants are you, is a new *Queere*, for under this Notion of Protestant, pals *Lutherans*, *Calvinist*, *Moderat*, and *Rigid*, *Swinglians*, *Anabaptists*, *Phanaticks*, or the last Sect, which calls themselves *Quakers*.

Shall I speak my mind to you, having gone out of the *Roman Catholick Church*, and quit the faith therein professed, all along from the Apostles tymes till this day, you are of noe Religion; for all the rest is but *Paganisme*, *Judaysme*, and *Heresy*. This assertion is evident out of the great Doctor of Nations in his Epistle to the  
Ephe.

*Ephesians* where hee says plainely :  
*Vnus Dominus , una Fides , unum Baptisma.* *Ad*  
 One Lord , one Faith , one Baptisme. Ergo *Ephes.*  
 there are not two faithes to be sau'd in, *cap. 4.*  
 but one only , and that the *Roman Ca-*  
*tholick Faith* ; that noe man can be  
 sau'd without this sole only faith *Saint*  
*Paul* teacheth clearely in his *Epistle* to  
 the *Hebrewes* as thus . *Sine fide autem*  
*imposibile est placere Deo* , the words fol-  
 lowing give evidently the ( reason )  
*Credere enim oportet accedentem ad Deum,* *Epist.*  
*quia est & inquirantibus se remunerator sit.* *ad*  
 But Without faith it is impossible to please *Hebr.*  
 God, for hee that cometh to God , must be- *cap. II.*  
 lieve that hee is , and is a rewarder to them  
 that seek him.

That the *Roman Catholick Faith* , is  
 that only true faith , wherein men are to  
 be saued , is evidently confirmed , for  
 that it is taught and defended only in  
 the *Roman Catholick Church* , which hath  
 the true signes and propertyes of a true  
 Church , for that shee is one only , and  
 can not be many ; that shee is visible ;  
 and visibly dispersed over the whole  
 world,

world, and therefore Catholick and  
Uniuersall; that shee is infallible and  
can not be deceived, nor deceive, de-  
pending in her Doctrin upon the infal-  
lible Revelation of God, being assi-  
sted with Christ's promise of the  
perpetuall presence of the *Holy Ghost*  
with her, and consequently can neuer  
faile or fall into error; that shee con-  
taineth not only the good, or the elect  
in this life, but alsoe diuers wicked  
members, as the barne doth both  
wheat and chaff; that likewise shee  
hath continued perpetually visible  
from Christ to our days by manifest  
Successions of *Popes* and *Bishops*,  
knowne to the world, and shall soe  
to the end; that there is noe hope of  
saluation out of this Church, and  
without this Faith, though aman  
live otherwise neuer soe well, or give  
neuer soe much *Almes*, or give even his  
blood, or suffer neuer soe much for  
Christ his name.

Wee know there are some that  
say, and hold, that Catholicks and  
Pro

Protestants can be sau'd each in his  
 owne Religion ; But that is a despe-  
 rate Opinion, and the refuge of a very  
 Carless Conscience, if not voyd of all  
 faith : Noe Catholick is of this mind,  
 they are only Protestants that say soe,  
 for wee Catholicks hold with the  
 Fathers of the Church, that salvation  
 is only, ( as before was said ) to be  
 found in the Catholick Church, among  
 others *Saint Irenaus* and *Tertulian* neare  
 the Apostles tyme, and after them  
*Epiphanius*, *Theodore*t, and *Saint Augustin*,  
 doe specially treat of this matter. The  
 reason is evident, in as much as Catho-  
 licks, and Protestants doe disagree in  
 substantiall *Articles* and Theorems of  
 Christian faith, their disagreements  
 being knowne to be in above a hun-  
 dred points great and small ; partly  
 about the God-head of Christ ; his  
 Church, head, members, and Autho-  
 rity therof in his descent to hell ; re-  
 mission of sinns ; all which are *Articles*  
 of the common Creed ; partly about  
 the *Sacraments* both of their nature,  
 number,

number, force, and efficacy; about the *Real Presence*, the effect of *Baptisme*, externall *Sacrifices*, *Purgatory*, and the Invocation of *Saints*, praying for the dead, faith and workes, manner of Justification, and the like. All which are knowne to be very substantiall points.

It is therefore very absurd, and plainly tending to a secret kinde of *Athisme*, to uphold the Catholick and Protestant Religion doe not differ in substantiall points; and the difference being supposed (as it must be) it is an *Heresy* to hould the Catholicks and Protestants may be sau'd each in his owne Religion and Profession; but Catholicks can be sau'd in theirs, which can not be said of the Protestant and his for being out of the Arke, *Debet perire* (as *Saint Jerom* says) *regnante deluvio*.

Consider therfor *Sall* having departed out of the Catholick Church, what *Eternity* you may wait for, an *Eternity* of Flames, darkness and inconsolable lamen-



lamentation, Vbrignis & Sulphur, & spiritus procellarum pars calicis eorum : this shall be your inheritance.

I must confesse learned men, unless careles, are not soe easily intrapped by Hereticks ; for all this I see with all your Mastership of Philosophy, and Divinity in Spaigne you haue bine deludedand circumvented by the Protestant Arch-Bishop of Cashel, who likly is not an unlearned man ; hee hath not been careles in working your eternall ruine and undoeing, and it is usually the principall care of Hereticks to pervert true believers as Tertulian doth excellently teach. *Studium est* (saith hee) *Hereticis sua variare, nostra subvertere ; de verbi* <sup>prescr.</sup> *autem administratione quid dicam ; cum* <sup>cap. 42.</sup> *hodie sit negotium illis, non Ethnicos convertendi, sed nostros evertendi : hanc magis gloriam captant, si stantibus ruinam, non si jacentibus Elevationem operentur, quoniam & ipsam opus eorum non de suo proprio edificio venit, sed de veritatis destructione ; nostra suffodiunt, ut sua edificent.*

This Arch-Bishop hath throven you, that stood before in true faith and the way of Salvation; hee hath done just according to what Tertulian tells you: *Quod non sit negotium Hereticis Ethnicos convertendi.* That is is not the buisness of Hereticks to convert Ethnicks, which is most true, and for the better satisfying you therin, inquire I beseech you of said Arch-Bishop, if any of the English Protestants Divines, since the Subscribing and Establishment of the XXXIX. Articles in that Kingdome did ever pass into *Japonia* or to any other Province or part of the *Indies*, to give and spread the light of the *Ghospell* (of which they boast soe much themselves to be the true and only expounders and Preachers) to convert Heathens and Idolaters, you shall not I think finde one. But of the French Nation two of the *Geneva Minions* and *Ministers* navigated into the French quarters possessed by them in the *Indies*, but lived soe incontinently, and lewdly, and soe disagreed among themselves in their prin-

principles, that one of them was forced  
 to write to Beza of their fruitless pro-  
 gress in those parts, who answered  
 him, it was not Gods pleasure the word  
 of God should be Evangelized by them  
 to those blinded Idolaters, and soe  
 pray'd them to returne from their Mis-  
 sion, and leave that worke to the Je-  
 suits whome hee calleth Locusts, Beza's  
 owne words are : *Neque vere nobis hic* <sup>Beza's</sup>  
*curiose inquirendum puto num ad omnes* <sup>dedi-</sup>  
*gentes pervenerint Apostoli nec etiam magno-* <sup>versus</sup>  
*pere nobis de legatione ad remotissimas ali-* <sup>Mini-</sup>  
*quas gentes laborandum, quam nobis domi-* <sup>strorum</sup>  
*& in propinquo sit satis superque, quod nos* <sup>gradi-</sup>  
*& Posteritas exerceat, has igitur potius tam* <sup>bus</sup>  
*longinquas peregrinationes Lucustis illis &c.* <sup>printed</sup>  
*Iesus Nomen omentibus relinquamus &c.* <sup>Lon-</sup>  
 Neither are wee (I think) to inquire very <sup>dini</sup>  
 seriously Whether the Apostles came to all <sup>CIO. 15</sup>  
 Nations, nor are wee to take great care of <sup>XCIII.</sup>  
 any Mission to every remote Nations, seeing <sup>cap. 19.</sup>  
 wee have at home, and neare at hand that  
 may exercise us and those that may come  
 after us, therefore let us leave those forraigne  
 peregrinations to those Locusts that sal-  
 sely

sely beare the Name of Iesus &c. Shall you  
 may see how much Beza differed from the  
 Apostolick Zeale and Spirit in his unchari-  
 table, and profane disclayme in all care of  
 converting Heathen Nations to the Faith of  
 Christ, leaving that ( professedly ) to the  
 Iesuits. This Resolution in him Dr. Sara-  
 via ( a learned Calvinist ) condemn's for  
 unchristian in these words. *Responsionem*  
*huiusmodi a Domino Beza non expectabam,*  
*nec a quoquam Theologo, cui Evangelii Pre-*  
*dicatio cordi sit, ut esse debet, &c. adserere*  
*judico impium & ab omni Christiana Cha-*  
*ritate alienum* That is, I d'd not expect  
 an answer of this nature from Mr. Beza,  
 nor from any Devine, that takes to hart  
 the preaching of the Gospell as hee should  
 have &c. And I Iudge it Impious and  
 farre from Christian Charity to be of that  
 Opinion. Saravia means Beza's Opi-  
 nion.

But of Catholick Devines and Mis-  
 sioners rightly ordered and sent by the  
 Church of Rome, very many have gone  
 into *America*, and other Provinces  
 and Countrys to denounce the word  
 of

of God, and many of them have made great Conversions. for example, did not *Saint Francis Xaverius* the most glorious Starr of the *Society of Iesus* convert for many thousand thousands of soules in *I-ponia*, and wherever hee came? and therefore justly deserved the glorious Tytle and Name of *Apostle* of the *Indies*; are you not confounded in your soule when I name *Saint Xaverius*, the true Spirituall Father in *Christ* by the *Ghospell* of soe many thousand thousands of *Pagans* (not such a Father in *Christ* as the *Protestant Arch-Bishop* of *Cashell* whome to your eternall infamy you call your Father in *Christ* by the *Ghospell*.) While you desert the *Catholick Religion* hee professed, as alsoe the order; (of which both hee and you somtymes have been members) this Saint did not hold for safe *Articles* of Salvation your *XXXIX. Articles*, hee did not rejectt the *Doctrin* of *Purgatory* and *Indulgences*, and the *Worship* of *Images* and *Relicks*, prayers to *Saints*, and for the dead, and the like, as you

have shamefully to your eternall perdition done, hee would have dy'd for maintaining these *Articles of Faith*: will you in the meane tyme dare say *Xaverius* is not a Saint, and Citizen of the triumphant *Jerusalem*? if you deny hee is a *Saint*; his Vertue and Miracles gives you the Lye; and if you venerate him for a *Saint* (as I think in your hart you doe) you must grant hee dyed in a true saving Faith, without which hee could not be a *Saint*!! what Faith? the Roman Catholick Apostolick, and therefore in the Roman Catholick Church, hee is a Canonized *Saint*. Now granting him to be a *Saint*, shall consider well if you have don wisely in forsaking the faith *Xaverius* a great Servant of God professed.

Now shall if you will be pleased to take a little paines in running over *Doctor King Bishop of Londons* Legacy, or motius in Changing the Protestant Religion, and becoming Catholick, you will confess your selfe to have committed a great and unexcusable folly in  
your

your Choice and Change in Religion,  
the rather that said Doctor King makes  
evident that your chiefest Doctors Lu-  
ther and Calvin were Patrons of Arianif-  
me, which hee proves thus : Is it not *Vide*  
confessed that Luther was soe adverss to *Enchi-*  
the blessed Trinity, that hee would not *rid pre-*  
brook this vers to stand in the Lasanys, *cum*  
holy Trinity one God have mercy upon us, *Anno*  
affirming the word Trinity to be a human *1541.*  
Invention and to sound coldly ; and hence  
it is that Luther in these ensuing words  
disgorgeth forth his poyson against the  
most sacred Trinity ; *Anima mea odit*  
*OMOUSSION* ; & *optime exigerunt Ari-*  
*ani, ne vocem illam prophanam & novam*  
*regulis fidei statui liceret.* That is : My  
soule even bated the Word Homoussion,  
or consubstantialis ; and the Arians justly  
urged, that this prophane and new word  
should not be inserted within the rules or  
principles of our Faith. Now to Calvin,  
wee doe finde ( said Doctor King ) Cal-  
vin to tread the stepps of Luther in dis-  
allowing that former prayer ; Holy  
Trinity one God have mercy upon us. For

*In Epist. 2. ad Romanos de Trinitate*  
 thus Calvin writeth : *Precatio, sancta Trinitas unus Deus miserere nostri mihi non placet, ac omnino Barbarism sapit.* That is, that prayer holy Trinity one God have mercy upon us pleaseth mee not, for it wholly tasteth of Barbarisme.

*pag. 700.* Said Doctor King further teacheth in these motives ; that foule deceipts and sleights and falcifications are practised by Protestant writers ; that your XXXIX. Articles of Protestancy are Heresy's ; that true Miracles have beene wrought for proof of the Catholick Religion, but neuer any for Protestancy ; that there is unity in Catholick Religion, and disagreements in Protestancy ; that the Doctrin of Catholick Religion tends directly to Vertue, of Protestancy to vice and liberty. When you shall attentively read this learned mans motius, why and wherefore hee quitted the Protestant Religion and became Catholick, you must hold your selfe for a madd man for having forsaken the Catholick Religion to become Protestant.

The



The last motive ( the 12. which is most to be considered of all, in order to safety ) is that Salvation may be had in the Catholick Religion, even by the Confessions of Protestant Devines and Writers, ( and likely some of them have signed the XXXIX. Articles ) whence hee Derives an undeniable Consequence, that the Catholick Religion is the safest : hee discourseth to this purpose ; both the sides and the learnedest of both the sides Confess and agree salvation can be obtained in the Roman Catholick Faith, that same faith which hath' beene professed and maintaned, by Popes, Catholick Bishops, and Catholick Congregations directed and governed by them in *Spiritualibus* ; in Confirmation of which the Catholick Saints in our Littanys, are acknowledged for Saints by the Protestants ; but all the Catholick side hould that Protestants cannot be saued in theire Religion, ( the Religion of the XXXIX. Articles. ) Ergo ( saith Doctor King ) it is Wisdome and the safest way to Im-

brace the Catholick Religion, acknowledged by both sides, for the safest to Salvation.

I will conclude this discourse in giving you Doctor Kings owne words upon this subject (with which hee coucludes his book of motives) excellent perswading words.

But heere doe present unto us, (saith Doctor King) two Porismata or resul-  
tancies, out of the premisses of this passage.  
The first, that all true reason perswadeth  
me to implant and ingraft my selfe in that  
Church, which I finde to be acknowledged,  
for the true Church, promising salvation to  
her members, even by her adversaries.  
For if I dye Catholick (my life being  
agreeable thereto) both Catholicks and  
Protestants warrants my Salvation; but  
dying in the Faith of Protestancy, the Pro-  
testants alone (and this in honour of theire  
owne Religion) assure mee of it, for there  
is neuer a learned Catholick wryter in the  
world (an observation much to be weigbed)  
who granteth, that a Protestant dying with  
a positive, settled, and contumacious neglect  
of

The 12  
Motive  
pag.  
165.  
166.  
167.

of the Catholick Church and Faith, can be saved. This then being thus, shall I in soe great a business leave a certainty for an uncertainty? God forbid. Wee Protestants expect to be believed in other our positions and Doctrins; why not then in this? Since then the Protestants doe teach, that Catholicks (soe dying) are in state of Salvation, I am resolved, my Brethrens writings shall have that powerfull Influence over mee, as what themselves doe beerrin teach, I will (through Gods Grace) put in Execution. And soe my will shall become in this point, a ready and serviceable hand-mayd to theire Iudgments.

The second. The wrong, which Wee Protestants commit, in afflicting the Catholicks, and in unnaturally bestampling upon theire dejected estates, only for matters of Religion. Alas! by our owne Doctrin, they are neither Babylonians, nor Egyptians; both they and wee being (as Wee teach) Israelits; Why then should Israel thus persecute Israell? Are wee not become the gaze of Christendome, thus to fight without an Enemy? thus for Kindred to wound

its owne Kindred, yea often the Father the Sonne ? soe turning our owne Swordes into our owne Childrens breasts ; wee still inciting his Majesty to greater severity ( a Prince of his owne Disposition , of the most benigne , mercifull , and commiserating nature , that the world at this day enjoys ) and all this for the Catholicks living in that Faith and Religion ; in which our selves teach , they may be saved ; thus doe wee make the confessed hope of their Salvation , to be the sole cause of their pressures and calamities. Good God ! who would think , that Christians , the chiefest Articles of whose Faith are either reputed but as indifferencies , or ( which is more ) believed for true Doctrine by their oppressours , whose Church is acknowledged to be the ( d ) Church of God houlding the foundation of the Gospell ; the ( e ) family of Iesus Christ ; it being noe severall ( f ) Church from theirs , nor theirs from it ; houlding ( g ) a saving Profession of the truth in Christ ; in which many ( h ) dying are by their adversaries registred for most glorious Saints ; Should neuer the less be persecuted

(d) D.  
Morton  
ubi supra.

(e) M.  
Hooker ubi supra.

(f) M.  
Bunni ubi supra.

cutted by either Christians of their owne Country (yea their owne flesh) for their only persevering in the a foresaid Church, with Confiscation of goods, restraint of body, some ymes with sheeding of most innocent blood, and suffering a cruell death: Obstupecite (e) cœli super hoc, & portæ ejus desolamini vehementer.

(g) D.

Field

ubi su-

pra.

(h) D.

Covell

with

the other

doctors

ubi su-

pra.

(i)

Hic

rem

cap. 2.

Heere now I will stay my penne, making this last motive, as a fitting Catastrophe for all: Since that Closure, and end is Warrantable enough, which evicteth from the ingenious Confessions of the most learned Protestants, that I may be saved in that Religion, wherein I am, resolved to dye.

I think Sall you can not meet with a stronger argument, then Doctor Kings unanswerable discourse, for bringing you back againe to your Mother the Catholick Church.

## V. CHAPTER

*Ad  
quar-  
tum.*

**T**O the fourth Quere. (*Who are the Doctors Sall parted from, and who those new ones hee imbrated*) It is easily answered; hee hath quite the four great Doctors of Gods Church, holy Saints, *Gregory, Ambrosse, Augustin,* and *Ierome*, and all the ancient Fathers, and Catholick Doctors: how famous these foure Doctors were, for great Sanctity, Learning and Authority, is sufficiently knowne over all the world: They have beene the Lights, Pillars, Champions, and Ornaments of the Church, profound in humility, flaming with Charity, Conspicuous in their Conversation, sublime in their Comtemplation, zealous in converting Soules, and defending the House of God; they have beene such, as *Saint Paule* desires Gods Servants to be: *Abnegantes impietatem, & secularia desideria, sobrié iusté & pié viventes in hoc seculo,*

*Ad  
Titum  
cap. 2.*

*seculo, expectantes beatam spem & adven-  
sum Gloria magni Dei, & salvatoris nostri  
Iesu Christi. Cum quo jam triumphant in  
Czlo. That is, denying Impiety, and  
worldly desires, living soberly, justly, and  
Godly in this world, expecting the blessed  
hope of the great God, and our saviour Iesus  
Christ; with whome they now try-  
umph in heaven.*

What more glorious then Gregory,  
and what more humble then hee set  
on the holy Chaire of Peter; noe  
less praised and honoured for flying  
and hyding himsele from that high-  
est Dignity on earth, then in enjoy-  
ing it?

Did the world see a more holy and  
flouter Bishop then Ambrose? what  
Combats had hee with Emperours,  
and potentates for Piety and Religion,  
and in all had the Victory.

Soone after being consecrated con-  
ferring with the good Emperour Valenti-  
niane the elder about great affaires of  
Church and Common Wealth, hee  
complained in a grave speech, (for  
hee

hee was very eloquent ) that Potentates in those days much oppressed the People, instigated therunto by wicked members, that were about them; this worthy *Emperour* was noe way offended with this Christian, and Priestly Liberty, but praising *Ambros*s his Candid minde, said to him: *Noveram prius hanc tuam Ambrosi libertatem, macte igitur veritate, age quod tui muneris est, cura, ut res Christiana consistat incolumis, ut veteris Religionis Disciplina incorrupta perseveret doce, quæ amare, doce quæ fugere debeamus.* That is; *Ambros*s, I knew your Liberty, take Courage, doe what appertains to a good Bishop, have a care, that the great affaire of Christians be safe and sound, that the Discipline of the ancient Religion persever untoucht, teach us what wee ought to love, and what to fly. O wise and Godly *Emperour*! thus began *Ambros*s with a holy freedom and soe persevered till his dying day.

One of the greatest Combats hee had for Religion, and the Glory of God was with *Iustina* the Empress a  
per-



perverse *Arrian* ; and a fervent protectrix of that Sect. This Lady after the death of her husband *Valentinian* ( in whose life tyme shee dared not declare her selfe to be what shee was an *Arrian* ) shee began to belch out the poyson within her and to afflict sharply *Saint Ambrose*. Shee furiously angry against the holy man for opposing himselfe to the *Arrians* resolved to have him bannished, thinking by that meanes to pull downe a strong Pillar of Gods House and to raise up *Arrianisme* : shee made account shee was able to accomplish her wicked undertaking, her Sonne *Valentinian* the *Emperour* being yong, and in her power and Disposition ; to him shee complained that *Ambrose* had contumeliously dishonoured her, here upon the yong *Emperour* ( who much lou'd his Mother ) became incensed against the good *Bishop*, and commaunded him ( being there unto incited by his Mother, and others of that Religion ) to come to court and dispute with some of the *Arrians*, but hee re-

D

fus'd

fus'd to come, saying hee would not honour obstinate *Hereticks* with any conference or Disputation, they being obliged to believe as the Universall Church did, otherwise were lyable to punishment according to the laws made against *Hereticks* in that case; this denyall being made, the *Empresse* procured a peremptory commaund from her Sonne to *Ambroß*, to deliver up a *Basilica* or great Church to the *Arrians* for their Communion, and a band of Souldiers (imploy'd to that effect) were to bring him prisoner, if hee refus'd it. The Saint was then praying God in the Church, and singing Psalmes with his flock, the people though unarmed proffered to defend their Father, but hee would have noe resistance made (hee was sure the Angells of God attending their Lord in the House of Prayer would defend him, and soe it happened for the Souldery did not lay hands on him, but asked him with all mildness and humility in the *Emperours* name a Church for the *Arrians*, ) but hee flatly de-

denyed what the Emperour demaunded,  
and said hee neither would, nor could  
deliver to the Emperess Gods inheritance,  
his Church to be poluted by Hereticks,  
that in this matter hee could not obey  
the Emperour, and that hee feared not  
prison, or death it selfe in soe good a  
quarrell: It was then hee spake that  
Devine and magnificent Language:

*Solumus, quæ sunt Cesaris, Cesari, & quæ sunt Dei, Deo; tributum Cesaris est, non negatur, Ecclesia Dei est; Cesari utique non debet addici, quia jus Cesaris esse non potest Dei Templum; quod cum honorificentia imperatoris nemo dictum potest negare, quid enim honorificentius, quam ut imperator Ecclesia Filius esse dicatur? quod cum dicitur, sine peccato dicitur, cum gratia dicitur. That is, Wee have payd to Cesar, what was Cesars; and to God, what was Gods; tribute is due to Cesar, it cannot be deny'd the Church is Gods, it can not be given to Cesar, because the Temple of God cannot be Cesars right; which noe man can deny is said with honour to Cesar. What is more commendable and honourable then*

*Ambr.  
Tom.  
3. & 4.  
Epist.  
Orat.  
in Au-  
xentia-  
um de  
Basili-  
cis tra-  
dendis;*

for the Emperour to be cal'd a Child of the Church, which is spoken, without sinne, and without offence of Caesar, and with great Grace and respect.

After this by a letter to his sister *Marcellina* hee gave an ample account of what had past in this buſſineſs, and said these words. *Mandatur denique tradi Tom. 3. Basilica, respondeo: nec mihi fas est tradere, E. L. nec tibi accipere imperator expedit, alle- Epist- gatur; imperatori licere omnia, ipsius esse 33. ad universa, respondeo: noli te gravare Impe- Marce- rator, ut putes te in ea, qua Divina sunt linam imperiale aliquod jus habere, noli te extol- Soro- lere, sed si vis diutius imperare, esto rem. Deo subditus, scriptum est, qua Dei, Deo; qua Caesaris, Caesari. That is: It was commaunded by Caesar a Church should be given up, I answer, I have noe power O Emperour to give a Way a Church, nor is it expedient for you to receive it. It is a- leadged, all things are lawfull to the Emperour, that all apertaine to him. I answer: doe not trouble your selfe O Emperour, doe not think you have any imperiall right to those things that are Devine, doe not ex- toll*

toll your selfe but if you have a minde to  
raigne long, bee subject and obedient to  
God: for it is written *qua Dei, Deo; qua*  
*Casari, Casari.*

What speech was ever spoken by a  
Bishop more sound and glorious then  
that of Saint Ambrose to Auxentius the  
Arrian: *Imperator bonus intra Ecclesiam,*  
*non supra Ecclesiam est.* That is, a good  
Emperour is within the Church, not aboue  
the Church. And after said to the Empe-  
rour himfelfe: *Domum privati non potes*  
*jure temerare, Domum Dei existimas aufe-*  
*rendam* You cannot rightly violate a pri-  
vat man's House, and doe you think the  
House of God can be taken away? and  
said further: *Ad Imperatorem pertinent*  
*Palatia, ad Sacerdotem Ecclesia; publico-*  
*rum tibi mœnium jus commissum est, non*  
*Sacrorum.* That is: The Palaces apper-  
taine to the Emperour; Churches to the  
Priest. To thee O Emperour the right and  
defence of the wales of the Citty is  
committed, not of Churches, or holy  
Places.

Saint Ambrose his minde is cleare and

evident by his words, to wit, that hee acknowledges the *Emperour Lord* of Pallaces, and of the *Wales* of the *Citty*, but not of *Churches*, for hee allow'd no power or Jurisdiction to the *Emperour*, over or in the *Church*.

Will you see how *Ambrose* by this undaunted generous answer denyed to yield to the *Emperour* one *Basilica* or *Church*, for the *Liturgy* of the *Arrians* the *Empresse* being of that Religion, and you have joyned in Communion and Religion with those Protestant Bishops and Clergy-men, that made and signed the *XXXIX. Articles*, and delivered up to *Queen Elizabeth* all the Churches in *England*, and all Ecclesiasticall Jurisdiction and power over themselves, and all the people; in *Spiritualibus*, which I am ashamed to write; with those I say, you have joyned, denying to the Pope, (against all piety and reason) over that Kingdome and People all Spirituall Superiority, and therein you separate to your great shame from Saint *Ambrose*.

The next conflict *Ambroſſ* had, was with *Maximus* who had kild the yong Prince *Gracianus*, the holy Bishop goeing to ſeek the body of the dead Prince, behaved himſelfe like a noble and ſtout Prelate; hee excommunicated the Tyrant for ſhedding Innocent blood, and commaunded him to doe ſevere pennance for ſoe cruell a Murder.

After this, *Ambroſe* had a great encounter with the Emperour *Theodoſius*, which fell out in this manner,

*Theodoſius*, after defeating the Tyrant *Eugenius*, who was killed in the fight, ( which victory hee attributed to Saint *Ambroſſe's* prayers and power with God ) being tranſported with an implacable anger againſt the Cittizens of *Theſſalonica* for the death of one of his Courtiers ſlaine by that People in a tumult; to revenge this mans death, hee invited the People to the Spectacula, or uſuall paſtymes in thoſe days, and gave order to the armed Souldery to inviron and Maſſacre the innocent

multitud, without Distinction of Age or sexe ; there were slaine by this Bloody Edict seaven thousand Soules.

This butchery being ended the Emperour took his way for Millan , and thinking according to his ordinary custome to goe to the Church , Saint Ambros with a Godly anger opposed himselfe, and denyed him ingress giving him a severe reprehention in this kind. *Quid ( inquit ) tentas Caesar ? quid moliris ? tunc Domini Templum post tam Cru- delem innocentium hominum stragem intrare audes ? noli Caesar , noli Priorem iniquitatem tuam hac te-meritate augere ; exhor-tesco , hoc tam immane facinus , & tuum gladium civium Innocentium , tam iniqua morte cruentum videre non possum ? Clamat ( Caesar ) de Terra ad Calum contra te Sanguis innocentum. That is : What doe you attempt Caesar ? What are you about to doe ? doe you dare to enter Gods Temple after soe Cruell a Massacre of Innocent People ? Caesar doe not , doe not augment the sinns you have committed with this new*

Teme-



Temerity ; I abhor thy cruell Aēt, and I cannot indure to see your sword bloody With the unjust death of soe many innocent Cittizens: Casar the blood of the Innocent Cryes to heauen against you.

What did the Emperour in this encounter, receeving soe sharpe a rebuke ? hee revered the reprehention and the liberty of the holy Bishop, and began to lament bitterly his great sinne, and soe retyred to his Pallace, not daring to enter the Church ; I may in this place say : *O Incomparabilem Pontificis dignitatem ! O Imperatoris pietatem insignem !* Soon after came on the feast of the Nativity, when the Emperour much afflicted for his being kept out of the Church, sent Rufinus prefect of the Pallace, to have the Excommunication taken of, this powerfull Courtier made account the Saint would instantly yield, but the Bishop would not heare him, wherfore the Emperour wholly compunct and penitent, came in person to Ambrose, humbly demaunding hee would give him Entrance into the

Church, on that holy Feast, that hee might partake of the joy the poorest men in the Citty enjoyed : but the Bishop said : *Quid agis Caesar ? quid poscis ? num tam immane scelere tuo dignam penitudinem ostendisti ? tuum est, (said Cæsar) remedia dare, meum accipere, impera quid fieri velis ; non obisto : hoc solum ambio, ut cum Deo meo in Gratiam redire possim.* That is. What doe you Caesar ? what seek you from mee ? have you done condigne penance for soe great a sinne ? It is (said Cæsar) your part to commaund and prescribe a remedy, and mine to receive the same : Commaund what you will have done, I shall not resist ; this only I seek, that I may be reconciled to my God.

Then Ambrose seeing and admiring Cæsars most Christian example in contrition and obedience received him into the Church with great joy of all the People. Was ever under the heavens a more noble and pious contention then this between Theodosius and Ambrose ? I have enlarged my selfe a little

little longer, ( though I hope not unprofitably ) upon this rare History, and example of the zeale and fortitude of a good Bishop, and of the piety and obedience of a good Emperour.

Had wee in this age but a few *Ambroses*, they would ( I dare say ) make the Church of God, and the Monarchy of the world more Godly, and happier then now they are.

And now to Saint *Augustin*. Was there ever from the Creation of the world a more learned and humble man then this Saint ? What *Heresiarch* in his tyme lifted up his head, that hee did not refute and knock downe ? doe not all learned men at this day draw from him, as from a Spring and Fountaine all Wisdome and Learning ? Who among men was a greater defender, of verity and the Church then hee ? What quantity of vollumes and books hath hee set forth to this effect ? noe Doctor profounder, none more learned, nor more penetrating hard questions and difficultyes, in Scripture, Fathers,

thers, and Divinity then hee, but in nothing more gloriovs then in his humble Books of Confessions. Are not you *Sall* confounded in your soule for parting from this great Catholick and most holy and learned Doctor, and adhering to those new unCatholick Bishops of *England* with their XXXIX. Articles (for the most part of them condemned Heresies) who have but the titular name of Bishops, and noe holy Order at all, and consequently cannot conferre holy Orders on others, wherfore as was well observed by a late Author, the Church of *England* is noe Church, because it wants Priest and Sacrifice.

What shall I say now of holy *Hierome*, the great Oracle of the world for expounding Scriptures, to him from all Places, and Provinces, Fathers and learned men did write for clearing and resolving deep difficultyes, and obscure sences of the *Scripture*; who a greater Enemy to his body then this Saint? Who more mortify'd? what an austere life

life did hee lead in the Wildernefs of Syria? where hee cry'd out in this Language.

O quoties ego ipse in eremo constitutus, *Epist.*  
& in illa vasta solitudine, qua exusta solis *22. ad*  
ardoribus, horridum Monachis prestat habi- *Eusto-*  
taculum, putabam me Romanis interesse de- *chium.*  
licii. Sedebam solus, quia amaritudine re-  
pletus eram. Horrebant sacco membra de-  
formia, & squalida cutis situm *Aethiopica*  
carnis obduxerat, quotidie lachrima, quotidie  
gemitus, & si quando repugnantem somnus  
imminens opprefferat, nuda humo vix ossa  
harentia collidebam. De cibis verò & potu  
taceo: cum etiam languentes Monachi aqua  
frigida utantur, & coctum aliquid accepisse,  
luxuria sit. Ille igitur ego, qui ob gebennæ  
metum tali me carceri ipse damnaveram,  
Scorpionum tantum socius & ferarum, sæpè  
choris intereram puellarum. Pallebant ora  
jejuniis, & mens desiderii aestuabat in fri-  
gido corpore: & ante hominem sua jam  
carne pramortuum, sola libidinum incendia  
bulliebant. Itaque omni auxilio destitutus,  
ad Jesu jacebam pedes; rigabam lachrimis:  
crine tergebam: & repugnantem carnem  
heb-

*hebdomodarum inedia subjugabam. Non  
 erubescō confiteri infelicitatis meae miseriam;  
 quin potius plango me non esse, quod fuerim.  
 Memini me clamantem, diem crebro junxisse  
 cum nocte, nec prius à pectoris cessasse verbe-  
 ribus, quàm rediret, Domino increpante.  
 tranquillitas. Ipsam quoque cellulam meam,  
 quasi cogitationum mearum consciam, perti-  
 mescebam, & mihimet iratus & rigidus,  
 solus deserta penetrabam. Sicubi concava val-  
 lium, aspera montium, rupium prærupta cer-  
 nebam, ibi mea orationis locus, ibi illud mi-  
 ferrime carnis ergastulum: & ut mihi testis  
 est Dominus, post multas lacrimas, post cælo  
 inherentes oculos, nonnunquam videbar mihi  
 interesse agminibus Angelorum: & latus  
 gaudensque cantabam: post te, in odorem  
 unguentorum tuorum curremus. That is.  
 O how living and lamenting in the de-  
 sert, and vast Wilderness, which scor-  
 ched with the burning of the Sonne  
 gives a horrible kind of dwelling to  
 the Monks, and notwithstanding in  
 my minde I was injoying the delights  
 of Rome: I sate alone streplenished  
 with bitterness. All the parts of my  
 body*

body covered with sackcloath gave mee a kind of horroure ; and my withered skinn was black like the Flesh of an Ethiopian , nothing but teares and sighes day and night , and if sleep coming on did oppress mee resisting it, I layed on the naked ground my bare bones hardly hanging together. I say nothing of my fare and drinck, when Monks fainting and languishing used noe other drinck then cold water, and to eat any thing that was hott, or saw the fyre , was among them esteemed a great delicacy and wantonness, I therefore , who for the feare of hell condemned my selfe to such a prison, companion only of Scorpions , and wilde beasts , seemed to be in my thoughts present at the sporting, and danling of the Ladys of Rome. My countenance was pale with fasting , and yet my minde in a cold body was flaming with burning desires of Concupiscence. In this anguish and lamentable Condition , destitute of all comfort I sat downe at the feet of Crucified

fy'd Iesus , I watered them with teares , and dry'd them with my hayre , and tamed the Rebellion of my Flesh with the want of fooding for many weeks. I am not ashamed to confesse the misery of my unhappy Condition. I remember well, I have oft joyned the day with the night weeping and crying to God , and knocking my breast with strokes and blowes , untill tranquillity and quiet returned , and that the Lord was pleased to give mee ease in my Tentations. I feared my cell it selfe, least it should have knowne my inward thoughts ; and all alone angry and sever against my selfe , I penetrated the desert ; there I beheld the depth of the valleys the asperitie of the mountains, and the precipice of the high rocks , there was the place of my prayers , and the prison of my miserable Flesh , and as my Lord is my wittness, after many teares , and after my eyes being fixt upon heaven I thought somtymes I was present with Hostes of Angells , and joyfully I did cry



cry to thee my God, I will ruine after thee, and after the odour, and smell of thy oyntments.

O *Sall* behold I present upon / a Theater great *Jerome* a mortify'd Monk of the desert, of austere Sanctity, Leane, Pale, and consum'd with fasting and pennance; bring you now to the vew of the world the Doctors and Masters you have chosen, wanton grosse vagabond Monks, running out of their Monasteryes with their nuns and wenches, and that having abandon'd all Religious Authority, contemne and mock *Jeromes* Mortification; Let the world see thy great master *Luther* with his nun *Chastarin Borin*, as alsoe *Buser*, *Peter Martir*, and *Ochinus* with their runaway nuns. And *Calvin* the Adulterer and Sodomyte, and *Beza* another Adulterer and Sodomyte with his mayd *Candida*, and faire boy *Audebertus*, forgett not *Bale* the Carmelite, with his lusty wench *Dorathen*, and many more of that kinde. A shame he upon thee *Sall* to forsake *Jerome* a

E

man

man of God, an Angell of the Desert, and spectacle of Mortification, to joyne with those Monsters of Impurity; doe you take this to be a signe of your Prædestination?

As for Matter of Doctrin how different Ieroni was from those you joyne with, you may learne by an excellent Epistle of his to Pope Damasus; the Saint being solicited in Syria by severall Sects to joyne with them in Communion, writes thus to the fore-said Pope.

S. Ier. *Quamquam igitur tua me terreat magni-*  
 Epist. *tudo invitat tamen humanitas, a Sacerdote*  
 ad Da- *victimam salutis, a Pastore presidium ovium*  
 masum *flagito, ego nullum primum; nisi Christum*  
 Papam *sequens beatitudini tue & Cathedra Petri,*  
 de A- *communione consocior: supra illam Petram*  
 pestas. *edificatam Ecclesiam scio, quicumque extra*  
*hanc domum agnam commoderit, Prophe-*  
*mus est, si quis in Arca Noe non fuerit, peri-*  
*bit regnante deluvio.* And says in the end  
 of the Epistle. *Quamobrem obtestor bea-*  
*titudinem tuam, per Crucifixum Mundi sa-*  
*lutem, per Homousion Trinitatem ut mihi*  
 Epi-

*Epistolis tuis, five tacendarum, five dicendarum Hypostascon detur Authoritas.*

You see here Sall a pure and rational Submission of this learned Doctor to Pope Damasus in Matters of Faith; what could be more humbly said by him, then those words. *Ut mihi Epistolis tuis, five tacendarum, five dicendarum Hypostascon detur Authoritas.*

Was this his deference to Damasus (though a learned pope) for being a more subtile Expounder of the sence of Scripture then Ierome? Noe, but because that Damassus was sitting upon Saint Peters Chaire,, ad quam error non habet accessum.

Sall you see that Saint Ierome revered the Pope as the Fountaine of all Spirituall Iurisdiction under God, he recognized him as such, a head of Gods House and Family, and you with your new Bishops and Clergy owne and acknowledge King Charles, though a great Monarck, yet a pure lay-man. (*Ad quem pertinet tantum jus manium.*) Supreme head of the Church of Eng-

land in Ecclesiasticus'; this is an expresse Article of your Faith ( the XXXVII. of your XXXIX. Articles ) wherin all Authority in Spirituall, and Ecclesiasticall Matters and causes ( properly apertaining to the Pope ) is conferred on the Kings of England.

N. Sanderus a famous Doctor of Divinity shewes the latitude of this Usurpation out of the English Lawes made in Parliament. Ita ( inquit ) habet Angli-  
lex : Omnia Privilegia , praeminentia , pra-  
rogativa , superioritates spirituales , qua ab  
lib. 3. ulla potestate , vel humano , vel Ecclesiastico  
Leges de pote-  
state tute , haberi , aut exerceri possunt , quoad visi-  
tationem , correctionem , seu reformationem  
Regia Cleri totius , seu quarumcunque personarum  
in rebus Ecclesiasticarum ; ad cognitionem etiam ac  
Ecclesi-  
asticis punitionem omnium errorum , Haresum ,  
Anno 1. Schismatum , abusuum , &c. volumus in po-  
Eliza-  
sternum , quod i Regio Sceptro in perpetuum  
bethe , sint annexa.  
late.

Decernimusque Reginam , suosque Hares-  
des , ac in regali dignitate Successores , ha-  
bere , habiturosque esse deinceps , omnimo-  
dam potestatem nominandi & substituendi  
quos-

quoscunque voluerint, qui eorundem vice ac auctoritate, eandem Jurisdictionem Ecclesiasticam exercent pro beneplacito suo; personas visitent; Hæreses, Schismata, errores & abusus castigent; aliudue quidvis juris vel potestatis exercent, quod ab ullo unquam Ecclesiastico Magistratu exerceri potuit aut oportuit.

Decernitur item; ne clerus ad synodum ullam, aliorum quam Regiis literis & mandatis conveniat; neve ullum Canonem, Legem, Constitutionem Synodalem seu Provinciale, vel faciat, vel exequatur, sine expresso Majestatis sue consensu & licentia hujusmodi Canones faciendi, promulgandi, vel exequendi sub pœna carceris, & multa pro Regina arbitrio Imponenda.

Decernitur, ne quis exeat regnum, ditio- nesque sue Majestatis ad ullam Visitationem, Consilium, Conveniunt aut Congregationem, qua Religionis causa uspiam fiet; sed ut talia omnia, Regiâ auctoritate intra regnum fiant.

Item, ne Episcopi, vel ullius Nominatione vel Electione, vel ulla Auctoritate aliâ quàm Regiâ creentur; neve Jurisdictionem, po-

*testatemque Episcopalem teneant aut exer-  
zeant, nisi ad beneplacitum Regina; nec ali-  
ter nisi per ipsam, & a regali Majestate  
derivatam auctoritatem.*

Such saith hee is the Law :

All Priviledges, Prehemenensies, Pre-  
rogatives, Spirituall Superiorities, which  
can be had or exercised from any  
power or any right human or Ecclesi-  
asticall, as to Visitation, Correction,  
or Reformation of the whole Clergy,  
or of any Ecclesiasticall Persons what-  
soever; to the knowing and punishing  
of all Errors, Heresies, Schisme, Abu-  
ses, &c. Wee will hereafter, that they  
be annexed to the Royall Scepter for  
ever.

And wee decree that the *Queen*,  
and her heires and all her Successors in  
the Royall Dignity, have, and possess,  
and shall have hereafter all power of  
nominating and substituting whosoever  
they shall please, to exercise by their  
Authority and Order, and according  
to their good pleasure may exercise the  
same Ecclesiasticall Iurisdiction; that  
they

they vifit perfons ; that they correct Heresies , Schifmes , Errors , and Abufes ; and that they exercise all right and power , which could or ought to be exercifed and practifed by any Ecclesiasticall Iudge or Magiftrate.

It is determind and enacted ; that the Clergy may not meete or afsemble themselves in a Synod , otherwife , then by the Royall Letters , and Mandats ; nor may they make any Canon , Law , Constitution ; Synodall or Provinciall , or execute any fuch , without the exprefs Consent and allowance of her Majesty , and licence of making fuch Canons , and of promulgating , or putting them in Execution , and this under the penalty of imprifonment , and of fyne , or mulct to bee impofed according to the Queens pleafure.

It is further determind that none may part out of the Kingdome , and her Majestyes Dominions , to any Visitation , Councell , Meeting or Congregation which shall be any where made for

Matters of Religion ; but that all such things be done within the *Kingdome* by Authority *Royall*.

Likewise that *Bishops* be created by noe other Nomination or Election, or any other Authority whatsoever, other then by *Royall* Authority ; nor that they should or exercise Episcopall Iurisdiction and power, but only *ad beneplacitum Regina* that is according to the *Queens* good pleasure ; and that they have noe Authority but dependant of her, and derived from the *Royall Majesty*.

Shall you see here all Spirituall and Ecclesiasticall power and Iurisdiction given by the *Parlament* to *Queen Elizabeth*, goe now I pray you and read all the *Annalls* and Church Histories of the world, and then tell mee was ever any thing heard of in the World, more prophane and impious, then men, that held themselves to be *Bishops* to agree with such a *Parlament*, and to hold for (an *Article of Faith*) a woeman to be head of the Church, in Ecclesiasticus &  
Spiri-



*spiritualibus.* Wheras Saint Paul commaunded woemen should not soe much as speak in the Church. *Mulieres* (saith the Apostle) *in Ecclesiis taceant, non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit: siquid autem volunt discere, domi viros suos interrogent. Turpe enim est Mulieri loqui in Ecclesia.* Thar is: „ Let „ woemen hould their peace in the „ Church: for it is not permitted them „ to speak, but to be subject, as alsoe „ the Law sayeth. If they will learne „ any thing, let them ask their „ husbands at home. For it is a foule „ thing for a woeman to speak in the „ Church.“ The Apostle teacheth the same writing to Timothy: *Mulier in silentio discat, cum omni subiectione. Dominare autem Mulieri non permitto, neque dominari in virum; sed esse in silentio.* „ Let „ a woeman learne in silence, with all „ subiection. But to teach I permit „ not unto a woeman, nor to have Dominion over the man; but to be in „ silence.

Epist. 1

ad Cor.

cap. 14.

Epist. 1

ad Tim.

cap. 2.

The Matter went quite otherwise

in England after the XXXIX. Articles came in force, forasmuch as Bishops themselves could not speak in the Church without a woemans, (that is the Queens Licence), nor exercise any power, Iurisdiction or function Episcopall, which lookes like a kinde of abomination.

Sall I see you are gon a way in Opinion with those Bishops and Clergy that reverenced to much that Queen, and loved woemen to much, and continency to little; *Et ideo prophanus factus es negans comedere agnum cum Sancto Ieronimo in Domo Dei, & eligens comedere cum impio Calvino extra Ecclesiam; renuis cum hoc Sancto in arca contineri, hinc miser peribis deluvio regnante.* „ And therefore you are becom prophane and denying to eat the Paschall Lamb with „ holy Hierome in the House of God, „ and Chusing to eat the same with „ impious Calvin out of the Church, „ you deny to be in the Arck with „ Saint Hierome wherfore miserable „ man you shall perish in the deluge.

Sall

Sall I shall pray you to ponder maturely the important saying of *Saint Augustin* *Disputare* (saith the Saint) *contra id quod totum per orbem frequentat Ecclesia, insolentissima insania est.* „ That „ is. To dispute against that which „ the Church houlds over all the „ world, is a most insolent mad- „ nefs.

You have don this in siding with the XXXIX. *Articles*, and opposing your selfe to the *four Saints, Doctors of the Church* and to generall Counsells and to the sence of the Church, and its diffinitions and determinations, wherfore sitt downe and consider well if a kinde of madnes hath not ceasd upon you.

Gentle Reader, you see these ancient Fathers, and Doctors tells us clearly that *Sall* hath deviated from the right way of settling himselfe in true Religion: the ready and sure way, ( when hee began to doubt ) was not in reading many Authors, when one Contradicts, and impugnes the other, nor  
of

of making notes of that kinde hee speaks of in his *Recantation*, for it is more easy to gather doubts, then dissolve or resolve them, it is more easy to rays up dust, then to lay it downe againe: the certaine and infallible way of searching true Religion, and settling therein without all fluctuation and danger, is, that a man leave his owne Iudgment, and rely upon the Authority of the Universall vissible Christian Church, ( what privat man or Doctor, bee hee ever soe well learned or holy, is soe wise as the whole Congregation of the Church? ) as is commaunded by *Christ* himselfe, I meane a Church descending from age to age, from the *Apostles*. For a publick Direction in this to all, who are troubled about any dark question in matters of Faith. *Saint Augustin* gives a good Counsell to *Sall* and all men, ( the same hee gave to *Cresconius* : *Quisquis Lib. 1. ( said hee ) falli metuit huius obscuritate questionis Ecclesiam de ea consult.* That is, „ Who soever feareth to

„to be deceived by the obscurity of  
 „this question, ( wherabout wee two  
 „doe contend ) let him goe and aske  
 „the Church therof. *Saint Augustin*  
 must needs meane the Governours  
 and the chief Pastors of the Church.  
 Wee are to keep herein to the sound  
 Rule of ould *Tertulian*, which if wee  
 doe, wee will not be deceived in Theo-  
 rems, and *Articles* of believing: *Cate-*  
*rum* ( said hee ) *quod apud multos unum*  
*invenitur, non est Erratum sed Traditum,*  
*audet ergo aliquis dicere illos Errasse qui*  
*Tradiderunt.* That is. „ That which is  
 „found one and the same with many,  
 „is not an error, but a Doctrin de-  
 „livered from hand to hand, and  
 „who will dare say those have erred,  
 „that delivered this Doctrin.

*Tertul.*  
*de pra-*  
*script.*  
*cap. 28.*

Sall look upon the Succession of Pa-  
 stors in the Church from age to age,  
 downe from the Apostles, and your  
 work is surely done, for in that Church  
 you have true Faith: for defect of such  
 Succession *Tertullian* provoked the He-  
 reticks to prove their descent: *Edant*  
 ( said

(said hee) *Heretici origines Ecclesiarum suarum, evoluant totum ordinem Episcoporum suorum per Successionem ab initio decurrentem, ut primus Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Authorem & Antecessorem.* Had Sall examined the English Church according to this sure Rule of Tertulian hee had neuer taken up a place among them.

Having said soe much of these four great Doctōrs of the Church, and their Vertues, let us now see what kinde of men were the new Doctōrs Sall hath closed with; for comparing their lives, and manners with one another, wee shall (according to that of the Philosopher *unum quodque magis apparet contrario juxta si posito*) bee the better able to Iudge who were the true Doctōrs, chosen by God to teach the Doctrin of Salvation: who knows light, knows darknes, *quia eadem est potentia cognoscitiva oppositorum, unde visus, qui cognoscit lucem, cognoscit & tenebras.* Let us therefore examin a little the Doctrin, lives,  
and

and manners of the new men *Sall* hath chosen for his Doctors and Masters.

## VI. CHAPTER.

Of the Doctrin and manners of Luther and some other principall Hereticks.

**T**He Discription of their Lives and Proceedings, who for an age and more under a faire pretence of Reformation have impugned our ancient and long before continued and universally professed Catholick Faith, (alas in many Provinces and Regions they have almost extinguished it) will be a necessary Instruction to shun such men, and abominate their Doctrin, and to contract noe kinde of amity with their Disciples and followers.

God hath ever more, out of his Devine,

vine, and sweet Providence, chosen for Reformation of his Church ( when decay'd in Disciplin or Doctrin ) men in their lives, not dissolute or licentious, but auster and sanctified, such were *Moyse*, *Elias*, and many of the old *Patriarchs* and *Prophets*, such the *Apostles*, and after them many *Bishops* and *Apostolicall* men, all those brought in Faith, and chased out Idolatry by Vertue, Sanctity, and Miracles: Take great heed ( saith our Saviour ) of false *Prophets*, &c. And againe:

*Matth. doe men gather grapes from Thornes ? or*  
*cap. 7. figgs of Thistles.* Certainly *Sall* you could not gather grapes from those Thornes, nor figgs from those Thistles you are false in love with; they were other kind of men that God us'd to assume for sowing the seed of heavenly Doctrin, and teaching the Divine lesson of Salvation: hee said not to *Flagitious*, wanton *Moncks* and *Priests* running away with nuns, and wenches, ( such as your new *Apostles* and *Doctors* were: ) *Euntes ergo docete omnes*  
*gen-*



gentes : Baptizantes eos in Nomine Patris & <sup>Matt.</sup> Filii & Spiritu Sancti, docentes eos servare <sup>cap. 28.</sup> omnia quaecunque mandavi vobis, & ecce ego vobiscum sum omnibus diebus, usque ad consumationem seculi. That is : „Going „therfore teach ye all nations: Baptising „them in the Name of the Father, and „of the Sonne, and of the holy Ghost, „teaching them to serve all things „whatsoever I have commaunded you, „and behold I am with you all days, „even to the consumation of the „World. These words our saviour spake to the eleven Deciples in the mount, holy and sanctify'd men chosen by God to enlight and sanctify the World.

This charge of converting Soules requires ( in its owne Nature ) by all means men of Vertue and Integrity ; *Quia Sancta Sanctè tractanda & a Sanctis* : If those great reformers, which keep a great noys in the world, ( they vapor much of a justifying faith but of good works they have noe care quite against Sains Pauls sentiment, *Who would have,*  
F that

*Epist. ad Tit. in good works.*) If those reformers ( I cap. 3. say ) have bin vertuous and mortifyd men , wee here are to examin , and shall begin with *Luther*, the Father of *Protestanisme* and principall *Doctor* of the Church of England ; who is most highly praised , and esteemed generally by *Lutherans* and *Calvinists* through all the Provinces and Countreyes they have infected ; they all revered *Luther* , as being sent by God , as the light of the *Ghospell*, and *Doctrin Evangelicall* : *Bishop Jewell* a chief pillar of *Protestanisme* in England , called *Luther* a most excellent man, sent from God to lighten the Whole World in the middle of darkness ; *Mr. Fox* likewise (esteemed in England for a holy man and a Church Historian ) said , it pleased the Lord to reforme and reedify the desolate Ruins of his Religion by the industry of *Martin Luther*, sent , and set up by the mighty spirit of God ; And *Mr. Whitaker* a great Devine of the English Church said of *Luther* : Wee reverence *Luther* as a Father , and the *Lutherans* and

*Jewell*  
in his  
defence  
of the  
*Apolog.*  
printed  
1571.

*Mr Fox*  
*A. E. T.*  
and  
*Mon.*  
printed  
1563.

and Swinglians our very deare bierbren in *vv*hit.  
 Christ. Other Protestant Authors goe in his  
 much further in his praises. Ofiander a *Ans.*  
 famous Protestant writer saith thus: to the  
*Natus est hoc anno 1483. Incomparabilis* Tenth  
*vir Dei pia memoria D. D. Martinus Lu-* reason  
*therus Islebica in Saxonia, per quem Deus* of Ed.  
*noſter Germania Evangelii Lucem reſtaur-* Cam-  
*ravit.* That is: „Luther, that in com-*printed*  
 parable man of God of pious memory *1566.*  
 „was borne in the yeare 1483. at *Centur*  
 „Islib in Saxony, by whome our Lord *25.*  
 „hath restored to Germany the light of *printed*  
 „the Ghospell. Others call Luther the *1604.*  
*Elias, conductor, and Chariot of Israel* l.4.c.1.  
 to bee revered most after Christ and *p. 490.*  
 Saint Paul, and accordingly hee was *Initio.*  
 honoured with this Vers:

*Christum habet primas, habeas tibi Paule se-*  
*cundas:*  
*At loca post illos proxima Luther*  
*habet.*

All of them affirme Luthers calling  
 was extraordinary and immediatly  
 F 2 from

from God, but they were neuer able to shew unto the World any Miracles hee had wrought for confirmation of his mission, the usuall marke of such as are extraordinary missioners of God. I will begin with the Doctrin of this chief Master, *Elias*, and trumpet of the *Ghospell* as they name him.

## VII. CHAPTER.

### Of Luthers Doctrin.

**H**IS Doctrin, which is the foundation of Protestancy, tends for the most part to Unchristian liberty, and the enervation of Vertue and Christian discipline. He set downe here some poynts therof which are wicked and scandalous.

Thus then they lye:

*Lib. de* 1. That there is noe sinne but incredulity: Neither can a man damne himselfe,  
*Capti.* doe what mischief hee can, except hee will  
*Babilon* refuse to believe.  
*Cap.*  
*D. Bap.*  
*ris.*

,, This

3. This Article alone opens a gate  
to all Impiety and bids good works  
a Dieu.

2. The Ten Commaundements *aper-Serm.*  
taine nothing to us, that is to say Chri- *de Moys.*  
stians.

This is directly against our saviours  
words; *Si vis ad vitam ingredi serva Man-*  
*data.*

3. It is a false opinion and to be abo- *Impre-*  
lished that there are four Ghospells: For *fat ad*  
the Ghospell of John is only faire, true, and *norm*  
the principall Ghospell. *Testa.*

Luther saith this because the other  
three Ghospells speake much of good  
works: and must wee discard three  
Ghospells for the word or Authority of  
this beast?

4. If the Wife will not, let the Mayd *Serm.*  
*some.* *de Ma-*  
*trimon.*

Is not this a strange abomination!

5. It is as necessary for every man to *Lib. de*  
have a Wife, as it is to eat, drink, or *utis*  
sleep. *conj.*

What chaste cares can heare this abo- *in*  
mination: how many thousand and *Acert.*  
*Art. 16.*  
F 3 thou-

thousands of holy men in *Monasteries* and in the deserts, and in the world, have lived chaste and like *Angels*? wherefore it was well said by a certaine Author: *fortior est castitas hominum, sed felicior Angelorum.*

Lib. de 6. Christ and Saint Paule did not Coun-  
rotis sell, but desirado Virginity unto Chri-  
Monas- stians.  
sticis.

O Diabolically.

Lib. de 7. Matrimony is more excellent then vir-  
rotis ginity.

Evang. Against all the Fathers, none would  
assume this but a monster of inconti-  
nency.

SerA. 8. All Christians are as holy, and as just,  
deTrin. as the Mother of God, and as the Apostles  
de B. were.

Maria Coms not this Article and such im-  
O co2 pious words from the mouth of a man  
ment, possessed by the Deuill?

Epist. Take more of Luthers Theo-  
1. Petr, rems.

OfFree 1. That Free Will in Christians, is only  
VVill. a thing of name, and can cooperat nothing  
at all.

3. That

2. That the Adultery of David, and treason of Judas was as much wrought by God, as the vocation of Paul. Gods Cooperation to sin.

3. That all Christians and Priests have equall Authority to absolve sinns. Priesthood.

4. That a woeman or a Child or any other Christian (receiving authority from the Community) may as well absolve a man from his sinns, as any Bishop, or the Pope himselfe. Voe. may absolve.

5. Fides, & sine, & ante Charitatem justifiat. 2. ad Galat.

Et fides nisi sit sine ullis etiam minimis operibus non justifiat, imo non est fides.

That is: Faith without and before Charity doth justify.

And faith unlesse it bee, without even the least good worke, doth not justify; nay, it is not faith.

These dangerous and impious Theorems and Articles you may finde gathered out of Luthers owne works by Doctor Sanders, Puteolus, Coeleus, Eckius, Bishop Fisher, Surius, Staphilus, and other Writers.

I will give you here *Luthers* opinion, that it was not lawfull to fight against the *Turks*.

In *Epistola contra duo Mandata Imperialis*. That is : „ In his Epistle against „ the two emperiall Edicts: Hee purposely crosseth the Emperours ayde against the Turk, saying : *Oro cunctos pios Christianos , ne ullo modo sequantur vel in militiam ire vel dare aliquid contra Turcas, &c.* That is, „ I beseech all Godly „ Christians that they follow not by „ any means the Emperour in the warre „ nor contribute any thing against the „ Turcks, &c, And hee says elsewhere :

*Luth.* *Ut liberè animum meum aperiam , hoc aperte de me prädico, quod tam invitæ Turcæ gladio impeterem , quam Christianum fratrem.*  
*in de-*  
*termin.*  
*Docto-*  
*rum*  
*Paris.* That is : „ That I may freely speak „ my minde , I say openly, that I would „ as unwillingly strike a Turck with my „ sword as a Christian brother.

*Impres.*  
*Norim-*  
*berg*  
 1625.

By this favorable opinion to the *Turks*, hee was soe gratfull to them, that the *Turkish* Emperour (to the great shame of *Luther* hearing therof) demaunded the  
 the



the Christian Ambassador how old *Luther* was, and wished him yonger, promising to be his good Lord.

Some of the above mention'd points of *Luther*, when the Author of the defence of the Censure had proved at large, one by one to be the true Doctrins and verifiable out of *Luthers* owne Books, then hee proceedeth to this sound Conclusion and Consideration theron.

„ That if a Christian man can not  
 „ damne himselfe by any sinn unless  
 „ hee will refuse to believe: If to  
 „ keep Virginity, and resist the pleasures of the flesh, be neither much commendable, (for that marriage is farre better) nor profitable, nor possible; for soe much as a wife is as necessary as meat, drink, or sleep: and further yet, when a man hath taken a wife, hee may upon causes lye with her sister, or with the next of her kinde: and if these will bee obstinate, hee may take the mayd instead of the Mistris, and with all this, may be not

*See Bel-forest in cosmog. lib. 2. c. 7. col. 579.*

*See this plainly reported by Manlius*

*Luthers owne Scholler in loc. commu. pag. 639.*

„ withstanding as holy and just as ever  
 „ was Peter, or Paul, or the *Mother*  
 „ of *Christ*: If all this be true, (as *Martin*  
 „ *Luther* warranteth us) who can com-  
 „ plaine (saith the defence of the Censure)  
 „ of the hard way to heaven? who  
 „ can say the Gate is streight, as *Christ*  
 „ our *Saviour* did?

If these things be soe, are not they  
 great fooles that mortify theire bodyes  
 austerely, fasting and praying? *Christ*  
 our *Saviour* said: *Regnum Calorum vim*  
*patitur, & violenti rapiunt illud.* But *Lu-*  
*ther* says that saying of *Christ* is but a  
 fable, ] for soe much as by only believing  
 you are as holy as the blessed *Virgin*  
 the *Mother* of our *Saviour* for according  
 to his Articles of Justification by faith  
 only, hee holds fasting, praying and  
 good works have noe influence upon  
 Salvation,

But nothing of *Luthers* Doctrin is  
 more impious and abominable, then  
 his abolishing the *Masse* upon a confe-  
 rence hee had with the *Deuill*, to  
 whome in the ende hee yielded; This  
 made

made Mr. Walsingham a prudent man, in his Search into matters of Religion, say to Doctor Downham (who much praised Luther for a holy man) I alsoe esteemed Luther to have binne a man of God, but now I finde him by what the Author of the defence of the Censure says, to have beene a very bad man, and to have opposed himselfe against the Church of Rome by instigation of the Devill himselfe, with whome hee had much conference as is proved out of his owne works. „ And surely Sir (saith hee to Doctor Downham) I think it concerneth mee to bee of some better faith, „ and Religion, then such as should „ have the originall and beginning „ from the Divill; for what concord „ can there be between Christ and Belial, „ light, and darkness?

Luther himselfe setteth forth his conference with the Devill in these words.

*Contigit me sub median noctem subito ex-* Luth.  
*pergerseri, ubi Satan mecum cepit ejusmodi* Tom. 7.  
*Disputationem; audi inquit Luthere Doctor* VVlte.  
*perdocte, &c.* That is. „ It happened pridted  
 anno  
 (saith 1558.

lib. de „ (saith Luther) upon a certaine tyme  
 Eissa „ that I was suddainly awaked about  
 privata „ midnight, then Sathan beganne this  
 Eccl. „ Disputation with mee, saying: Har-  
 unct. „ ken right learned Doctor Luther. ( Nosti  
 Sacerde te quindecim annis Celebrasse Missas privatas  
 fol. 228 penè quotidie, &c. ) „ Thou knowest,  
 „ thou hast celebrated privat Mass, for  
 „ the space of fifteen years, almost  
 „ every day, what if such Masses were  
 „ horrible Idolatrie? What if Christ  
 „ his body and blood were not present  
 „ there, but that thou only didst a dore  
 „ Bread and Wine? Wherunto I an-  
 „ swered (saith Luther) that I was an  
 „ anoynted Priest, received Unction,  
 „ and Consecration from a Bishop and  
 „ did all these things as from the Com-  
 „ maundement and Obedience of my  
 „ Elders, why then should I not con-  
 „ secrate?

There passed after other arguments  
 of Sathan against the Mass, and Luthers  
 replyes, and among others, Luther said  
 that hee celebrated Mass in the intention  
 and faith of the Church, and that the  
 Church

Church did rightly believe and think:  
 But (saith *Luther*) *Satan è contra fortius  
 & vehementius instans*, age, *promè vbi  
 Scriptum est*, &c. That is: „ Sathan  
 „ urging and replying more vehement-  
 „ ly, said, goe toe shew mee where  
 „ it is written that an ungodly and un-  
 „ believing man may consecrat in the  
 „ faith, and intention of the Church  
 „ (where hath *God* taught or commaun-  
 „ ded this?) To which interrogations and  
 arguments of the *Deuill*, *Luther* con-  
 fessing that hee could not answer, did  
 yield in all points here touched by him,  
 except in only one, which was against  
 the real presence.

It is remarkable that the deuines of *Hospit-  
 Wittenburgh* publishing their reasons of *nian in  
 abrogating the Mass*, delivered the very *bis Hi-  
 same reasons and arguments that the* *stir. Sa-  
 Deuill* brought against the *Mass* in his *cram.  
 conference with Luther*, and among the *part. 2.  
 rest* this argument. *Confugiebatis ad Ma- Tiguri  
 riam & Sanctos, illi erant mediatores inter* *1612.  
 vos & Christum, sic erepta est gloria Chri- fol. 20.  
 sto.* That is. „ You rann to *Mary* and  
 „ the

„the *Saints* these were the mediators  
 „between you and *Christ* and foe  
 „glory, and honour is taken away  
 „from *Christ*.

Here you see gentle reader that „*Lu-*  
 „*ther* yielding to the *Deuills* reasons and  
 „arguments abollished the *Mass*, and  
 „that the *Wittenberg* *Devines* have  
 „made use of these arguments made by  
 „*Satan*, and that *Luther* himselſe af-  
 „terwards us'd the ſame arguments  
 „againſt the *Catholicks* : And as *Mr.*  
 „*Walsingham* ſays in his ſearch into matters  
 „of *Religion*, that the ſame *Articles* are  
 „now held in *England* ; namely againſt  
 „the *Maſſe*, againſt the *Ordination* and  
 „*Conſecration* of *Prieſtes*, againſt the  
 „*Real Preſence*, againſt *Privat Receiving*,  
 „and *Communicating*, about the *Faith*  
 „of the *Church*, about *honouring* and  
 „*invocation* of our *Lady*, and other  
 „*Saints* : And what is yet more marue-  
 „lous to mee here, is that the *Deuill*  
 „alleadged ſuch arguments againſt *Pa-*  
 „piſts *Religion*, in favour of *Prote-*  
 „ſtants, as though hee had loved the  
 Pro-

„ Protestant Religion, and hated that  
 „ of the Catholiks, which they would  
 „ say, is a good signe, that the Catho-  
 „ lick Religion is the truth. And realy  
 „ the Catholicks in all reason ought to  
 „ think foe.

Now let any man think with him-  
 selfe of what spiritt a man foe conver-  
 sant with the Diuill was, ( who says )  
*Diabolus frequentius, & propius mihi condor-* *In collo.*  
*mit, quam mea Catharina.* That is : *Mensal.*  
*That the Deuill doth sleepe with mee offrener and* *Germ.*  
*nearer unto mee, then my owne Catharin,* *Edit.*  
*that is to say, my owne wife Catharin Boren)* *fol. 281*  
 or could write any thing of true Reli-  
 gion and Piety : and how dangerous  
 a point it were for a man to rely much  
 upon him, that was foe beset with con-  
 trary Spiritts and Deuills. For as the  
 Spirit of Christ can not but perswade,  
 good things, and true Doctrin : Soe  
 cannot the Spirit of the Devill but  
 perswade bad things, and fals Doctrine,  
 either openly, or covertly, for it is  
 the Devills function and profession to  
 deceive all men, and lead them to dam-  
 nation.

The

„ The Matters of *Luthers* conference  
 „ with the Devill falling out to bee odi-  
 „ ous and shamfull, sundry excuses are  
 Cherke „ pretended in answer therunto. Mr.  
 in his „ *Charke* and Mr. *Fulke* doe answer that  
 reply „ by *Luthers* foresaid discourse of his  
 to the „ Disputation had with the Devill, is  
 Censur „ Disputation had with the Devill, is  
 printed „ meant only a spirituall fight in minde,  
 1581. „ and noe bodily conference: Is it pos-  
 Fulke „ sible two Doctors of Divinity in the  
 in his „ English Church would give soe weake  
 treatise „ an excuse? did not *Lavather* himselve  
 against „ confess it to have beene an apparition  
 the de- „ *Luther* being awak't? did not *Luther*  
 fence „ himselve discribing his Disputation  
 of the „ with the Devill say (as above:) *Con-*  
 Censure „ *tigit me sub mediam noctem subito experge*  
 printed „ *fieri*. That is. It happened upon a cer-  
 by Tho- „ taine tyme that I was suddainly a  
 mas, „ waked about midnight, then *Sathan*  
 Thomas „ began this Disputation with mee, &c.  
 p. 234. „ and says further that the Devill speak-  
 Lavat. „ ing to him, hee burst forth all in sweat,  
 in his „ and that his hart began to tremble and  
 Hist, „ leap, and said further: (*Voce forti &*  
 Sacra. „ *grave utitur*) „ The Devill hath a base  
 printed „ and  
 Tiguri „  
 1553. „  
 fol. 24. „



„and, strong voyce, &c. Doth hee  
 „not further write and affirme  
 „how that *Oecolampadius*, *Empfer*, and *Luth.*  
 „others were slaine with such horrible *Tem. 7.*  
 „encounters? Will *Fulk* and *Charke* *VVit.*  
 tell us, that the Devill kild *Oecolampa-* *printed*  
*dius*, *Empfer*, and others in a temptation. *1558,*  
 But *Mr. Sutlyffe* tells us, that *Luther* in his *de Missa*  
 aforesaid discourse of this matter only *privata*  
 declar'd his dreame: What? but his *&*  
 dreame? *Mr. Sutlyffe*? is there in *Luth.*  
*thers* whole discourse hereof, soe much *Sacerd.*  
 as but mention of any dreame? Doth *fol. 230.*  
 hee not most directly to the contrary say:  
*That hee was first suddaine aw ak, and that*  
*then after Sathan began the Disputation with*  
*him.* Doe men dreame waking? againe  
 doth not *Luther* affirme of *Empfer* and  
*Oecolampadius* to have beene slaine by  
 such horrible encounters argue more  
 then a dreame? Are men I pray you  
 slaine by dreaming? *Mr. Sutlyffe* your  
 answere is like a dream, and did you  
 think to delude us in this manner soe  
 grossly with an untruth?

## VIII. CHAPTER.

Of Luthers Pride , and contempt of the Fathers: and belying them.

*Luth. in colloq.* **L**uther says the name of free will was most odious to all the Fathers: *Latin. cap. de libero arbitrio* *Nomen* (saith hee) *Liberi Arbitrii Odiosissimum fuit Patribus.* Which is a foule lye, for that noe one thing is more frequent with all the Fathers then that man hath free will. Did not *S. Aug. in Lib. de libero arbitrio. Itorum de gra. tia & libero arbitrio Item in Lib. de Vera Relig.* *Saint Augustin* write against the *Manicheans*, who deny'd free will. The *Saint* asserts free will in many of his books. Among others hee hath this speciall assertion: *Est igitur liberum arbitrium, quod quisque esse negaverit Catholicus non est.* That is: There is free Will, which who denys is not a *Catholick*. Doth not *Saint Augustin* expresly say in one of his *Epistles*: *Valet liberum arbitrium ad opera bona, si Divinitus adjuvetur, quod fit humiliter petendo*

*tendo & faciendo.* That is. „Free will  
 „is able to doe good works if it be de-  
 „vinely ayded, which is done by humb-  
 „ly asking grace and making use ther-  
 „of. Can there bee a clearer expres-  
 sion of free will made then this.  
 Againe the Saint says : *Lex jubere novit, Epist.*  
*gratia juvare, nec lex juberet, nisi esset vo-* 95  
*luntas, nec gratia juvaret, si sat esset vo-*  
*luntas.* That is : „The law knows  
 „to commaund, and grace to help or  
 „assist. Nor would the law com-  
 „maund if there were not a free will  
 „to be commaunded, nor would grace  
 „help free will, if free will alone  
 „could worke without grace. By  
 this true Doctrine the pestiferous Ca-  
 lumnyes of *Luther* are repulsed and con-  
 futed, to wit, his assertion that there  
 is noe free will, and that the name  
 therof is odious to the Fathers, and  
 that the Papists teach a man may keep  
 and fullfill the commaundements by  
 the proper forces of nature without  
 Gods grace. *Papista* (saith hee) *docent*  
*posse hominem propriis natura viribus, sine*

*gratia Dei, mandata servare.* That is :  
 „ The Papists doe teach that a man  
 „ may keep the commaundements of  
 „ God, with the proper forces of nature  
 „ without Gods Grace. Which is mani-  
 festly contradicted by all the Fathers,  
 and all Catholick Devines and Schoo-  
 les: Read Bellarmin Lib. 5. *de gratia &*  
*libero arbitrio. Cap. 4. & 5.* Read Coccineus  
 who setteth downe this Article : That  
 after the Fall of Adam, noe man can doe  
 any thing, by the proper forces of nature,  
 but hath need allways of the helpe of Gods  
 Grace. And besides all Scriptures alead-  
 ged for the same, hee citeth above an  
 hundred Greeck and Latin writers that  
 confirme the same. You see by this  
 what a lying impostor Luther was in  
 belying the Fathers touching free will,  
 and the need of Gods Grace in doing  
 any good worke.

There neuer lived an Heretick, that  
 more contemned the veneration and  
 authority of holy Fathers, then this  
 proud and wanton Monk. „ Hee falls  
 „ upon Saint Hierome, a famous Doctor  
 of

of the Church in this kind. Hierome Luth. in collo. Germ. cap. de scriptis patrum. Itens in collo. Latino cap. de Patri- bus Tom. 2.  
 may be read for History, but as for  
 faith, and true Religion, there is not  
 one word to be found therof in his  
 writings. And againe: Hierome doth  
 treat indeed of Christ, but only in  
 name: But of faith, hope, and cha-  
 rity, hee saith nothing at all. O im-  
 pudent, petulant, abominable Luther, that  
 writt foe intollerable a calumnie against  
 Holy Hierome.

That Saint Hierome, who writt foe  
 many tomes, especially commentaries  
 vpon Saint Mathew, upon the Epistles  
 to the Gallatians, Ephetians, and Titus,  
 upon the Psalms, and some of the Pro-  
 phets, that writt many holy works, that  
 writt in a faire stile against Hereticks,  
 (Monsters and lyers as Luther was,) as  
 Vigilantius, Helvidius, Jovinianus, Monta-  
 nus, and the like: See Bellarmin de Scrip-  
 toribus Ecclesiasticis ab anno Domini 300. ad  
 annum 400. Where you shall finde a  
 great number of Books, and works  
 Saint Hierome writt, and now can any  
 man imagine, that Saint Hierome, that

writt soe many Godly things and especially against Hereticks, And that there is not one word as Luther says to be found in his writings concerning faith and true Religion, and that the Saint doth treat of Christ but only in name: But of faith, hope, and Charity, hee saith nothing at all.

*Luth.* Will you heare Luther speaking of the  
*Tom. 2.* ancient Fathers, and the most famous  
*VVitt.* of them, who contradicted, his Prote-  
*Anno* stant licentious Doctrin? first hee im-  
*1551.* pudently affirms all of them to have  
*Lib. de* beene blinde, and most ignorant in  
*Servo* *Scriptures*, and to have erred all their  
*Arbitr.* life tyme.  
*pag.*

434. „ Of sundry Fathers, in particular  
*Luth.* „ hee speaks thus. In the writings of  
*in collo.* „ Hierome there is not a word of true  
*Cap. de* „ faith in Christ and sound Religion.  
*Patri-* „ Tertulian is very superstitious. I have  
*bus Ec-* „ held Origen long since accursed of  
*clesia.* „ God. Of Chrysostome I make noe ac-  
 „ count. Basill is of noe worth, hee is  
 „ wholly a Monk, I wey him not a  
 „ hayre. Cyprian is a weake Devine.  
 „ Hee adds further that the Apologie  
 of

„ of his Schollar *Philip Melancton* doth  
 „ farre exceed all the Doctors of the  
 „ Church, and even *Augustin* himselfe.  
 Is not this a Luciferian pride in this Ap-  
 postata to despise all the venerable Fa-  
 thers in this kinde; and yet this wic-  
 ked *Fryers* authority and Doctrin, is the  
 first foundation of Protestancy: let them  
 look well to their Religion, I think  
 they have need.

As *Luther* abolished the *Masse*,  
 and began his work of opposition  
 to the *Romish Church*, by the confe-  
 rence and direction of Sathan: soe hee  
 endeavoured alsoe to prove that hee  
 took of Sathans spiritt in his actions,  
 and writings. Wee have now shewed  
 how scornfully hee hath reviled the Fa-  
 thers, let us now see how petulantly hee  
 abuses a great Monarch King *Henry* the  
 eight. „ I talke (saith hee to King *Defen.*  
 „ *Henry*) with a lying scurrill, covered p. 16.  
 „ with the tytle of a King, a Thomi-<sup>fol. 337.</sup>  
 „ sticall braine, a clownish witt, a dol-<sup>fol. 337</sup>  
 „ tish head, a bugg, an hypocryte of  
 „ the Thomists, most wicked, foolish

*How  
intole-  
rable is  
this in  
a rune-  
gate  
Fryer,*

*fol. 339*

*See the  
pride of  
an Apo-  
stata  
against  
three  
famous  
Uni-  
versitys*

„ and impudent *Harry*. This glorious  
 „ King lyeth stoutly like a King. And  
 „ heare now must I deale not with ig-  
 „ norance and blockishness only, but  
 „ with obstinate and impudent wicked-  
 „ ness of this *Harry*: for hee doth not  
 „ only ly like a most vaine scurre, but  
 „ passeth a most wicked knave, in de-  
 „ torting of Scripture. See whether  
 „ there be any sparke in him of an ho-  
 „ nest man. Surely hee is a chosen ves-  
 „ sell of the Devill, I would to God  
 „ piggs could speak, to judge between  
 „ this *Harry* and mee. But I will take  
 „ asses that can speak. Judge you (ye  
 „ Sophists of the Universityes of *Paris*,  
 „ *Lovan*, and *Cullen*) what this *Harries*  
 „ Logick is worth. I am asham'd  
 „ ( *Harry* ) of thy impudent fore-head,  
 „ which art noe more a King now,  
 „ but a sacrilegious theefe against  
 „ *Christs* owne words. I will feigne  
 „ here certaine fooles and madmen, to  
 „ the end I may set out my King in his  
 „ colours, and shew that my bedlam  
 „ King, doth passe all bedlamnes it  
 „ selfe.



„ selfe. What need had I of such piggs  
 „ to dispute with all ? Thou lyeſt  
 „ in thy throate foolish, and sacrile-  
 „ gious King. This block my L. M.  
 „ Harry hath taught together with his  
 „ asses and piggs, and now hee is mad  
 „ and cryeth, and foameth at the  
 „ mouth. Neither could I with all my  
 „ strenght make this miserable King,  
 „ soe filthy and abhominable a spectacle  
 „ to the world, as hee by fury maketh  
 „ himselfe. What harlot ever durst  
 „ bragge of her shame, as this most im-  
 „ pudent mouth of his doth ? This  
 „ foole must have a Dictionary to learne  
 „ what a Sacrifice is. Oh unhappy that  
 „ I am, to be inforced to loose tyme  
 „ with such monsters of folly, and can-  
 „ not get a learned man to contend  
 „ with me. Soe hee.

And I leave infinit dispilefull, flaunder-  
 ous, and scurrill words, which this impu-  
 dent Apostata useth against his Majesty.  
 And som care soe dishonest, as I am as-  
 hand to English them, as where hee  
 saith: *Ius mihi erit Majestatem, Anglicam ser-*

fol. 333

fol.337 core conspergere. . And againe : Sit ergo  
 mea hac generalis responsio ad omnes senti-  
 nas insulsissima hujus larvæ. Againe : Hac  
 Luthers Spirit in ray- ling speech. sunt robora nostra, adversus quæ obmutesce-  
 re coguntur Henrici, Thomistæ, Papistæ, &  
 quicquid est facis, sentina, larrina impio-  
 rum & sacrilegorum ejusmodi : sordes istæ  
 & labes hominum Thomistæ & Henrici, Sa-  
 crilegus Henricorum, & asinorum cultus, fu-  
 vor insulsissimorum asinorum, & Thomisti-  
 corum porcorum : os vestra dominationis  
 impurum & sacrilegum. ,, And a hundred  
 ,, more like sentences.

## IX. CHAPTER.

### Of Luthers Incontinency.

**L**uther after his conference with the  
 Devill(having resolved to build upon  
 this foundation the structure of his re-  
 formation) indeavoured by all meanes  
 to gaine to his side many Poets, Pain-  
 ters, Players, and Printers, to discredit  
 with scoffing Ballets, Pamphlets, Poems,  
 and

and Pictures the Roman Religion ( which untill then had been called and esteemed the only Catholick and Apostolick ) and to divulge his new Doctrin, amongst ignorant and vitious People. For the incouragement of dissolute Clergy-men to joyne with him hee taught ( against the Doctrin and Practise of the whole Church, ever since the Apostles tymes ) that Priestes, and professed Monks and Nuns might lawfully marry, and were bound to doe soe.

This liberty of marrying, and joyn-  
ing together Monks, and Nuns, with  
his principle of Justification by only  
faith, drew to him from sundrey parts  
of Europe incontinent Clargy-men,  
( all Monks and Nuns, that were wea-  
ry of solitude and pennance rann out of  
their Cloysters ) some of the chiefeft of  
those Apostatas weare *Carlostadius*,  
Arch-Diacon of *Wittemberg*, *Iustus Jonas*  
head of a Colledge of Canon Regulars,  
*Oecolampadius* a Monk of *Saint Brigits*  
Order, *Zwinglius* a Canon of *Con-*  
*stance*, *Martin Bucer* a Dominican  
Fryer,

Fryer, *Peter Martyr* a Canon Regular, and some Augustin Fryers of *Luthers* owne Order, each of these having taken a wench were ingag'd in *Luthers* quarrell against the whole Church. And they soe domineered with their dancing woemen and Nuns, and with the favout of the People given to all kind of liberty and dissolution, that they dar'd say: *Omnia judicemus & reganemus.*

A word or two in particular of *Luthers* flaming incontineney. Few have ever matcht him that way; (though wee should compare *Mahomet* the Author of the *Alcaron* with him *Luther* would not yeild to him in lust or dissolution.) Before his Apostacy from our Catholick Church during the tyme hee was a young man and *Monk*, hee lived in his Monastery, punishing his body with Mortification, fasting and prayers, honour'd the *Pope* out of meer Conscience, kept chastity, poverty, and obedience. Soe saith *Simon de Voyer*. And what soever (saith *Luther*) I did, I did it with

*Voyer*  
upon  
the Ca-  
taloge  
of the  
doctors  
printed  
1598.  
pa. 180.

with a single hart, with good zeal, and for  
the glory of God, fearing grievously the last Luth. words upon the Galatians  
day, and desirous to be saved from the bot-  
tome of my hart. But after his revolt from  
the Church harken to what hee says, and his most barbarous speeches. Noth- Engli- shed in Cap. I. fol 35.  
ing (saith hee) is more sweet or loving  
vpon Earth then is the love of a woeman if a  
man can obtaine it. And againe: Hee that  
resolveth to be without a woeman, let him In Prov. 31. v. 1.  
lay aside from him the name of a man, mak-  
ing himselfe a plaine Angell or Spirit: Luth. Tom. 7.  
yet more. As it is not in my power, that I  
should be noe man, soe it is not in my power  
that I should be without a woeman &c. VVittemb. in Epi. ad VVolf- angum fol. 505  
In soe much as hee acknowledgeth  
himselfe to have been almost madd  
through the rage of lust, and desire of  
woemen: exclaiming out yet further  
and saying. „I am, burned with the great  
„flame of my untamed flesh, &c. But  
„saith hee. It suffiseth that wee have  
„knowne the Riches of the Glory of  
„God, the Lamb which taketh away the  
„sinns of the world, from him sinn can-  
„not draw us although wee should com-  
mit

„ mit fornication, or kill a thousand ty-  
 „ mes in one day. In fine having left of  
 prayer, and all Mortification for eight  
 days together, at the last having cast of  
 his Religious habitt anno 1524. Hee  
 did in a speedy accomplishment of his  
 longing desire, marry even upon the  
 suddaine Catharin Bore ( one of the nine  
 Nuns that Leonard Keppen on the 7. day  
 of Aprill 1523. brought to Wittenberg  
 from the Monastery of Nimpfen ) ha-  
 ving in the evening invited to supper,  
 Pomeran, Luke the Painter, and Apelles  
 the Lawyer, hee then soe finished the  
 abominable marriage for which by the  
 most ancient and imperiall Lawes, soone  
 after the tyme of Constantine the great,  
 hee should have lost his head, Jovinian  
 the third Christian Emperour after Con-

*Zoxom. Histor. Lib 6. Cap. 3. fine.* stantin published this Edict. *Ut qui*  
*Sacrata Virginem vel ad nuptias contrahen-*  
*das pellicere conaretur &c. Capiti supplicio*  
*multaretur.* And the foresaid Law is  
 yet extant. Cod. lib. de Episcopis & Cle-  
 ricis. Where it is said. *Si quis non dicam*  
*rapere, sed tentare tantum, jungendi causa*  
 Ma-

*Matrimonii Sacratissimas Virgines ausus fuerit, capitale pena feriatur.*

Oziander and Melancton doe attest this marriage of Luther. Oxean.  
Centure

All wanton Monks and Priests rann after Luther. each one with a Nun or a wench; Martin Bucer a Dominican fryer, and Bernardus Ochynus a Capuchin accomplished the like Sacrilegious Marriage with two Nuns; Peter Martyr being a Canon Regular of the order of Saint Augustin marryed at Straesburgh Dame Catharin the loose Nun, that rann out of her Cloyster of Metz in Loraine: yea the Arch-Bishop of Cullen began his Reformation with marrying a Nun. Soe writes Osiander: Interea (saith hee) Archiepiscopus Coloniensis Elector Gobardus Baro Truchesium Reformationem Religionis meditabatur; & Matrimonium Agneti, quæ monialis fuerat, promisit, eamque tandem in uxorem duxit That is. The Arch-Bishop Elector of Cullen, Baron Truches began the Reformation of Religion, and promised to Marry Agnes that was a Nun, and at length Married her. See further there pag. 953.

How

*pag. 29.*

*Melan.*

*in Epist.*

*ad Ioan.*

*Camer.*

*de D.*

*Lutheri*

*conjugio*

*Osiand.*

*Centur.*

*16. L. 4*

*cap 18,*

*pag. 984*

How revolted votarys the Protestant Bishops of England took wives, namely the ensuing. *Hooper* of *Worcester*: *Barlowe* of *Chichester*: *Downham* of *Westchester*: *Storie* of *Hereford*: *Barkaley* of *Bathe*, and *Wels*, *Coverdale* of *Exeter*: who all of them were professed Monks; to whome might be added *Sandes* of *Tork*, and *Cranmer* of *Canterbury*, ( who still carried a woeman about with him ) with divers others all of them formerly Catholick Priestes.

One of the first that begun to live in England scandalously was *Iohn Bale* of *Norwich* a *Carmalit Fryer*, taking to him his *Dorathy* a lusty wench, whome hee called *fidelissimam conjugem*, this *Fryer* was after made *Bishop* of *Ossery* in *Ireland*.

Mark it well *Sall* how all these illuminated Doctors of your Protestant Religion, were declared Enemyes to chastity, and prophane breakers of their Vowes, and began all of them the great worke of Sanctifying the world, and reforming the Church, by marrying to  
Nuns



Nuns and other dissolute woemen, without such Companions they could doe nothing at all. Did the holy *Missioners* sent from the *Sea* of *Rome* *Saint Patrick* to convert the *Idolaters* of *Ireland*, *Saint Austin* the *Benedictin* the *Pagans* of *England* in the tyme of the *Saxons*, and other *Saints* to other Kingdoms to enlighten them, and chase away *Idolatri*: did (I say) these holy *Missioners* that brought in holy Religion by Miracles and Sanctity bring a long with them sacrilegious and naughty woemen to accomplish, the Conversion of Nations?

Now good *Sall* sit downe a little I pray you and ponder with your selfe, if *God*, (a God of Piety and Sanctity) would send soe wicked a man as *Luther* to denounce his word and *Ghospell* to the world; a man, who by a conference with the *Devill* abollished the *Mas*s, threw of his habit of Religion, and all modesty and vertue, marryed a professed *Nun*, and lived more like a beast then a man, who contemned in the highest degree,

H

the

the veneration, sanctity, and learning of all the Fathers, who was possessed with a spirit of an intollerable pride, would God imploy such a man, a slave of lust, pride, and the Devill, to give the true light of the *Ghospell*?

Think seriously *sa*ll what smale reason *Mr. White* had to say of *Luther*.  
*Mr. White*, „ This was the end of that good man,  
 in his „ whose memory shall be pretious in the  
 way to „ Church for ever, and flourishing as  
 the „ the Rodd of *Aaron* layd up in the *Ta-*  
*Church*. „ *bernacle*.  
 printed „  
 168.

After a due ponderation of the pre-  
 ss. 428 misses touching *Luthers* impious Doc-  
 trin, and incontinent and wicked con-  
 versation taken out of the writings of  
*Protestants* themselves, I doe referr to the  
 Readers owne Iudgement, whether  
 wee are to joyne in esteeming and term-  
 ing him a holy man, as certaine *Pro-*  
*testants* doe to the great blemish of their  
 credit. Some of these are English:  
*Gabr. Powell* calls him holy Saint  
 in his *Luther*; *Mr. Iewell* calls him as (above was  
 confide- said) a most excellent man, sent of God to  
 raision of the

enlighten the world in the midst of darkness; *Papists*  
 Mr. Fox saith it pleased the Lord to send *Suppli-*  
 and set up Luther by his owne mighty Spirit, *cation*  
 hee alsoe Rubricates him in the highest *printed*  
 ranck of his Confessors; Mr. *Whi-*  
 taker, doth reverence him as the Fa- *164:*  
 ther of Protestants; other Protestant *pag.*  
 writers of Germany and other Pro- *70†.*  
 vinces call him Elias: Conductor, and  
 Chariot of Israell, and to be revered  
 after Christ and Saint Paul. But all  
 these high, strange, Phanaticall, and  
 hyperbolicall playces given to this  
 wicked man are proved lyes by the  
 plaine uncontroulable alegations and  
 Testimonies of other learned Prote-  
 stant Authors, who are to be cre-  
 ditted in this, *Quia res ipsa loqui-*  
*tur.*

## X. CHAPTER.

What frutes followed Luthers Doctrin and Reformation.

**I**T has beene a constant observation in all ages and tymes , that men sent from God by extraordinary missions as the *Apostles* and other *Saints* after them ; and alsoe those sent from the *Sea* of Rome with ordinary mission were *Saints* and holy men , and wrought wonders and *Miracles* ; and great devotion, sanctity, pennance, prayer, and change of mens lives to the better followed these missions , whole Provinces amended theire ill manners, and lives : *Saints* doe holy things, *Bona arbor, bonos fructus facit.*

Now if wee shall examin the nature and effects of *Luthers* Reformation, wee shall finde neither *Miracles* nor Sanctity  
in

in him, or the rest of his Brethren: and what fruits did this new Doctrin produce in the people? did those that received it become more holy then before, more modest, just, sober, or more penitent for their sinns? Was pride, vice, and dissolution abated or diminished after the pretended zeale of these reformers? did any man mortify his body, or crucify his flesh with the concupiscence and vices therof? Noe such matter: a change indeed followed their new *Ghospeling* and *Reformation*, it changed all to the worst; *Rapine*, *Vsery*, *Adultery*, and all kinde of uncleanness and dissolution became greater then before, these were the first fruits of *Luthers* extraordinary mission. *Mala arbor, malos fructus facit.*

Will you have all this evidently proved by the Testimony of prime Protestant Authors, wherof *Luthers* is one? Hee speaks thus: „ The World *Luth.*  
 „ groweth dayly worse, men are now *in Po-*  
 „ more revengefull, covetous, licken- *stilla*  
 „ tious, then they were ever before *super*  
*Evang.*

*Dom.* 1<sup>st</sup> in the Papacy : when wee were se-  
*Adven-* 2<sup>nd</sup> duced by the Pope, every man did  
*tus Do-* 3<sup>rd</sup> willingly follow good works, and  
*minica* 4<sup>th</sup> now every man neither faith ; nor  
*26. post* 5<sup>th</sup> knoweth any thing but how to  
*Trinit.* 6<sup>th</sup> gett all to himselfe by exactions, pill-  
 age, theft, lying, usury, &c.

The second Author is *Erasmus* ( one  
 of *Mr. Fox* his Saints and Confessors  
 in his acts and monuments ) hee says :

*Eras.* *Circumspice populum istum Evangelicum, &c.*  
*in Epist.* *profer mihi quem istud Evangelium, ex com-*  
*ad vul-* *messatore sobrium ex impudico reddiderit vere-*  
*turiam* *cundum, ego tibi multos ostendam qui facti sunt*  
*neoco-* *seipsis deteriores.* That is : 2<sup>nd</sup> Look upon  
*mum* 3<sup>rd</sup> those Evangelicall people, bring mee  
*written* 4<sup>th</sup> one glutton that this Ghospell made  
*anno* 5<sup>th</sup> sober, an incontinent man made chaste,  
 1529. 6<sup>th</sup> I will shew you many that have ex-  
 ceeded even themselves in wicked-  
 ness, and hee further saith : *Quos*  
*antea noveram puros, &c.* That is :  
 7<sup>th</sup> Who I have knowne before pure,  
 8<sup>th</sup> cleane, sincere, and voyd of craft and  
 9<sup>th</sup> knavery, I have seen these men after  
 10<sup>th</sup> professing this new Evangelicall Sect, be-  
 11<sup>th</sup> ginne

„ginne to speake of mayds &c. to *Eraf.*  
 „leave of their prayers, to become *in Epist.*  
 „very impatient, and vaine, and meer *ad Fra-*  
 „vipers in their manners, and have as *tres id-*  
 „it were cast of human nature, I speake *feriores*  
 „what I know: And hee saith yet fur- *Ger-*  
 „ther there. *Novi monachum, qui pro una*  
*duxerit tres &c.* „I knew a Monk who  
 „instead of one wife married three,  
 „and I knew a Priest, that after hee  
 „had married a wife, found out that  
 „shee was married to another be-  
 „fore. I will not name to you a cer-  
 „taine Priest, whipt here at *Basile*  
 „about the streets for his wickedness  
 „being of the same profession with  
 „these Ghospellers, &c. Hee testify'd  
 „publickly that after hee had once ad-  
 „dicted himselfe to that Sect, hee  
 „rann into all kind of wicked-  
 „ness: I will not say what hee told  
 „of the whole Sect, &c. hither to *Eraf-*  
 „mus.

„Musculus a famous Lutheran saith: *Muscul.*  
 „Thus stands the case at present with *Dom. 1*  
 „us Lutherans, that if any bee desirous *Adv. &*  
*in Lib.*

*de Pro-* „ to see a great rabble of knaues, of  
*phesia* „ turbulent persons, deccitfull Cose-  
*Christi.* „ ners, Userers, let him goe to any  
 „ Citty where the *Ghospell* is purely  
 „ preacht, and hee shall find them  
 „ there by multitudes; for it is more  
 „ manifest then the day-light, that there  
 „ were neuer among the *Ethnicks*, *Turks*,  
 „ and other *Infidells*, more unbridled,  
 „ and unruly persons, among whome  
 „ all vertue, and honesty is quite ex-  
 „ tinct, then are among the Pro-  
 „ fessors of the *Ghospell*. And *Sall* is not  
 this a faire Testimony *Musculus* gives  
 of the first fruits of your Reforma-  
 tions?

Perhaps good works and Sanctity some  
 years after follow'd your new *Doctrin*  
 and *Ghospelling*: I cannot finde it soe,  
 but quite contrary: for *Mr. Stubbs* in  
 his *Motives to good works*, printed  
 anno 1596. In his Epistle to the *Lord*  
*Major of London*, saith: „ That after  
 „ his trauel in compassing all *England*  
 „ round about; I found the people in  
 „ most parts dissolute, proud, envious,  
 mali-



„malicious, covetous, ambitious, careless of good works, &c.

And after him *Mr. Richard Giffery a Protestant Devine in his Sermon at Pauls Cross 7. Octob. Printed 1604. page 31, saith*: „ I may freely speake „ what I have plainly seene in the „ course of some travells, and observation of some courses; that in *Flanders* „ was never more Drunkenness, in „ *Italy* more wantonness, in *Iury* more „ Hypocrisy, in *Turky* more Impiety, „ in *Tartary* more Iniquity, then is „ practised generally in *England*, particularly in *London*. And if wee may give credit to the relation of some *Catholicks*, and *Protestants* that come a broad, it is noe whit better there at present.

The Centuristes Cent. 7. c. 7. Col. 181. Complaining of the want of good works among those of their owne Profession, and speaking of the *Catholic* common people in the blindness ( of *Papistry* as they term it ) say thus. „ They were ( *the Catholicks* )

„foe attentive to their prayers, as  
 „they bestow'd almost the whole day  
 „therin &c. They did exhibit to the  
 „Magistrat due obedience; they were  
 „most studious of amity, concord,  
 „and Society, soe as they would easi-  
 „ly remitt iniuries, all of them were  
 „carefull to spend their tyme in an  
 „honest vocation and labour, to the  
 „poore and strangers they were most  
 „courteous, and liberall, and in  
 „their Iudgments and Contracts most  
 „true.

Sall is not this a faire Testimony wee  
 Catholicks have from our adversaries  
 of vertue, piety and good works; strong  
 it must be coming from adver-  
 saries.

Now I would faine know how can  
 Luther and his new Reformation, save  
 those that received his Doctrin, hee  
 cannot doe it by good works, wheras  
 himselfe, Erasmus, Musculus, and the  
 Centuristes Confess they had noe *merita*  
*bona*, but *multa merita mala*. Noe good  
 works, noe justice, noe piety: hee an-  
 swers

swers let them live as they please, and doe noe good works; let them have faith, and live neuer soe wickedly, they are sau'd: for this is a principall Article of Lutheran Faith and Doctrin that, *Who doth once truly believe, though hee committed thousands of Murthers Adulteryes, and most Wicked sinns cannot be seperated from God, nor fall from his Grace, and, which is more, cannot loose his Faith by any sin?* Let any man judge, if ther can bee any principle and Article of Faith more desperate and impious then this.

## XI. CHAPTER.

Of Calvins Doctrin, his Calumnies against Catholicks, and of his Life and Conversation.

**I**ohn Calvin borne at Noyon in France,  
an eloquent man and famous with

Protestants for his writings, especially his Books of Institutions, which are more esteemed in England and whersoever his Sect beares sway then the Canons of holy Church, and the Doctrin and Authority of the ancient Fathers. Hee is very well described by a French

Georg. Author, as thus: *Calvin, comme une me-*  
*Papo-* *schante Arraignée, a couru par dessus toutes*  
*stre con-* *les Heresies passees, e de chacun en succée*  
*tre les* *le venin le plus pernicieux, & en compa-*  
150. *sant, une venenade en a enbevionne la*  
*Here-* *Christiente.* That is: „ Calvin like a  
*sies du* „ venomous spiderr hath runne over all  
*Mini-* „ Heresyes of former tymes, and hath  
*stre la* „ suckt out of each of them the most  
*Banffe-* „ pernicious venim, and made therof  
*rie &c.* „ a poysoned Potion, and gave therof  
„ to drinck to the Christian World.  
Hee raked up many old Heresies from  
hell, but nothing can be more blasphemous  
then two Articles of his Doctrin:  
The one, that hee makes God Author  
of sinne, affirming that hee damnes soules  
to Hell by an eternall inevitable,  
and unalterable decree and iudgment

ment, without any regard had of their  
 doing good or evill; is not this to  
 make God, a God of iniquity? as you  
 would call a temporall Iudge, a cruell  
 Iudge when hee puts to death a prisoner  
 without hearing any trespasse, or crime  
 aleadg'd against him, and whether; hee  
 did or did not meritt death: the *Scripture*  
 all over tells us God is a holy God, and  
 therfore in heaven the *Angells*, and the  
 blessed soules sing: *Sauctus, Sanctus, Do-*  
*minus Deus omnipotens, qui erat & qui*  
*est, &c.* King David says: *Quoniam non Psal. 5.*  
*Deus volens iniquitatem tu es.* Because thou  
 art not a God that wilt iniquity. And else-  
 where it is said: *Non est iniquitas apud*  
*Deum.* And Royall David further tells  
 us, speaking to God: *Odisti omnes qui Psal. 5.*  
*operantur iniquitatem.* Thou hatest all  
 that work iniquity. Doth not Saint  
 Paul say: *Nonquid iniquus est Deus!* Is *Ad*  
 God unjust? And Calvin contrary to *Rom.*  
 holy David and Saint Paul makes God *Cap. 3.*  
 unjust and doing iniquity in condem-  
 ning soules to eternall flames without  
 careing what they have done good, or  
 evill

evill: were ever spoken by the mouth of man, soe horrible and impious words as these insuing of Calvin. *Dicitur Satan excacare infidelium mentes, sed unde hoc nisi quod a Deo ipso manat efficacia erroris?* lib. 1. *Instit.* cap. 18. Sect. 2. And againe hee saith lib. 3. cap. 24. Sect. 13. *Vocem ad eos (homines) dirigit, (Deus) sed ut magis absurdescent; Lumen accendit, sed ut reddantur Caciores; Doctrinam profert, sed qua magis obstupefcent.* What Doctrin soe diabolicall as this of Calvin saying professedly, that when the Devill blinds sinners that the very efficacy of the error proceedeth from God; and that God speaks to sinners but will not that they should heare him, that hee sheweth them light, to the end they may be come blinder then before, finally hee saith God makes an offer of Salvation (to the reprobate) but with noe intention of their having it. This Doctrin of Calvin affirming God to be Author of our sinn, as it is impious in it selfe, soe it displeased many Protestants, in soe much as the Magistrats of Berne

Berne ( though otherwise Calvinists ) made it penal by theire Lawes , for any of theire Teritoryes , to preach Calvins Doctrine therof, or for theire people to read any of his Books containing the same. *Vide litteras Senatus Bernensis , anno 1555.*

Himselfe acknowledgeth such a decree, and judgement of God to bee horrible : *Decretum quidem* (saith Calvin) *horribile fateor* , and yet hee will have it stand soe : This Doctrine hee hath in his Institutions and upon *Matthew.*

Calvin and other Hereticks interpret holy Scriptures, which in some places are darke, and the sence hard to be understood, with great presumption, and without invoking the ayd of the holy Ghost, which makes them fall into errors and heresies. Saint Peter himselfe doth attest this darkness in these words : „ My dearest &c. doe „ you account Salvation, as alsoe, „ our most deare brother Paul according „ to the wildome given him hath written

Lib. 3.

Instit.

cap. 23.

§. 2. 3.

4. And

in his

harmoni-

nie upon

Math.

cap. 13.

Petr. 2.

Epist.

cap. 3.

ten

„ten to you : as alsoe in all Epistles,  
 „speaking in them of these things, in  
 „the which are certaine things hard  
 „to be understood, which the un-  
 „learned and unstable deprave, as  
 „alsoe the rest of the *Scriptures*, to  
 „theire owne perdition. It is certaine  
 that by reason of the difficulties in  
*Scriptures*, whether in the stile, or in  
 the depth of the matter, the ignorant  
 and unstable (such as hereticks be,)  
 doe pervert *Saint Pauls* writings as alsoe  
 other *Scriptures* to theire owne damna-  
 tion. Wherefore it is a every dangerous  
 thing for such as be ignorant, or for  
 wyld witted fellows to read the *Scriptures*,  
 for such conditioned men be they,  
 that become Hereticks, and through  
 ignorance, pride, and private fancy,  
 meeting with hard places of *Saint Pauls*  
*Epistles*, or other *Scriptures*, breed He-

*Aug.* resyes. The great Saints, and Doctors  
*lib. 2.* *Augustin*, *Ambrose*, and *Hierom*, tell  
*de doct.* us that not only the things treated of  
*Christ.* in the holy *Scriptures*, but alsoe the  
*c. 6. &* manner of writing, and inditing ther-  
*Epist.* of  
 119.



of, is high and hard, and purposely *Ambr.*  
 by Gods providence, appointed to be *Epist.*  
 written in such sort. For this reason 44.  
 the a bove named Saints and other *Iherom*  
 Doctors in all ages by continuall study, *to Pau-*  
 watching, fasting, and praying, had *linus*  
 much a doe to understand the *Scriptures*; *Epist.*  
 did not David pray to God thus, give *103.*  
*me understanding, and I will search thy* *cap. 5.*  
*Law.* Did not the eunuch in the Acts, *6. 7.*  
 reading the Prophet Esay, say to Phi- *psalm*  
 lip: *How can I understand without an inter-* *128.*  
*preter?* *Acts of*  
*Apost.*

Truly if those holy Fathers and *Cap. 8.*  
 Doctors found the *Scriptures* hard after  
 much study, and praying to God for  
 obtaining light and the true under-  
 standing of *scriptures*, I wonder how  
 they were not hard to *Luther, Caluin,*  
*Zwinglius* and other impious men.

*Saint Hierom* saith expresly that the  
*Epistle* of *Saint Paul* to the *Romans*, is  
 wraped in soe great obscurities, that  
 to understand it wee need the help of  
 the *holy Ghost*, especially som passages in  
 the ninth Chapter, and among others

I this:

this : *Iacob I loved, and Esau I hated, (and God saith soe) : When they were not yet borne, nor had done any good or evill.* The Apostle considered, that men reading this passage would take occasion to murmur against God as partiall, and acceptor of persons, for loving *Iacob*, and hating *Esau*, that were both equall by nature and condition, both infected with originall sinn, and consequently both guilty of eternall damnation : *Saint Paul* says, what shall wee say then? Is there iniquity with God? But you will say, what did God see in *Iacob*, wherefore hee lou'd him, and in *Esau*, wherefore hee hated him, before they were borne, or had done any good or evill? The Fathers and learned Interpreters of *Scriptures*, answer thus : In *Iacob* nihil invenit amandum, nisi *Misericordia sua donum*. In *Esau* nihil odit nisi *peccatum originale*. That is : „ That God found „ nothing in *Iacob* to be beloved, but „ the gift of his owne mercy. Nor in „ *Esau* to be hated, but originall sin. Now *Calvin* or another like him comes in,

in, and says : *Quid ergo ?* what is hier to be said ? *Nunquid dicetur Deus iniquus, qui sine merito elegit Iacob & Esau reprobavit ?* That is : „ Will not God be esteemed unjust , that hath chosen *Iacob* „ without merit ? *Saint Paul* says *absit*, God forbid , and the Fathers that rightly understands *Saint Paul*, doe justify what hee said , and gives this unanswerable reason : *Quia Iacob pro misericordia elegit, & Esau pro justitia reprobavit ; cum facit Deus* (saith *Saint Augustin* upon this hard matter ) *per misericordiam facit, cum autem non facit, per iudicium non facit.* Hee that will busy himselfe to know wherfore God gives mercy to one , and not to another , let him well consider what the same Father says : *Scrutetur, qui potest, tam profundum Iudicium : verumtamen caveat precipitium.* That is : „ Let him „ that Seeks to penetrat soe deep a „ Iudgment be aware he fall not into a „ precipice.

And that you may clearly see that God is just in his proceeding with *Iacob*, and *Esau*. The Fathers, and Divines

give this evident reason. *In eo* (saith they) *quod alicui datur ex mera gratia, iniustitia non habet locum, si non datur alteri, quia gratia potest uni fieri, & non alteri sine iniustitia.* That is : „ In that „ which is given to any one of meer „ grace, injustice hath noe place if the „ same is not given to another, because „ grace or mercy can be done to one, „ and not to another without any injustice. Our SAVIOUR makes this plaine in distributing the penny or reward on the work-men, that came into the vyniard in the morning, and at eleven of the Clock, for hee gave the same to both : Those that came in the morning thought they should receive more then the others, and not receiving more then the others : „ They murmured „ against the Master of the vyneard, „ sayng : These last have continued „ one houre, and thou hast made them „ equall to us that have borne the day „ and the heats. But hee answering, „ said to one of them. frind, I doe the „ noe wronge : didst thou not covenant

*Math.*  
*cap. 20.*

nant with mee for a penny ? Take  
 ,, what is thine and goe : I will al-  
 ,, soe give to this last even as to the  
 ,, alsoe.

If there were two men both being  
 Christen'd, both beleeving well, and  
 living well, if God should give heaven  
 to one, and should damne the other,  
 then would God be term'd unjust, par-  
 tiall; and forgettfull of his promise :  
 but respecting, or taking two, who  
 both be worthy of damnation, (as all  
 are before they be first called to mercy)  
 then the matter standeth on meer mer-  
 cy, and of the givers will and liberality;  
 in which case partiality or justice hath  
 noe place. *Saint Augustin* giveth an *Aug.*  
 example of two debtors: the one for- *lib. de*  
 giving all, and the other put to pay *predest.*  
 all, by the same creditor. Another ex- *grat.*  
 ample. *tit c. 4.*

1. Two malefactors being condem-  
 ned both for one crime, the prince par-  
 doneth the one, and letterh the law pro-  
 ceed on the other.

2. The theefe that is pardoned,  
 I 3 can

can not attribute his escape to his owne deseruing but to the Princes mercy.

3. The theefe that is executed can not challenge the prince that hee was not pardoned alsoe : but must acknowledge hee hath his desert.

4. The standers by, must not say, that hee was executed because the Prince would not pardon him ; for that was not the cause , but his offence.

5. If they aske further, why the Prince pardon'd not both, or executed not both : the answer is , that as mercy is a Godly vertue , so Justice is necessary and commendable.

6. But if it be further demaunded why *Iohn* , rather then *Thomas* was executed : or *Thomas* , rather then *Iohn* pardoned : answer, that ( the partys being otherwise equall ) it hangeth meerly and wholly upon the Princes pleasure.

In all this mercy of God towards  
some

some, and Iustice towards others, both the pardoned work by their owne free will, and therby deserve their Salvation: and the other noe less by their owne free will, without all necessity, work, wickedness, and themselves, and only of themselves procure their owne damnation. Therefore noe man may without blasphemy say, or can truly say that hee hath nothing to doe towards his owne Salvation, but will live, and think hee may live without care or cogitation of his end. Every good Christian must suppose, *that in Gods Iudgments there be many things secret, but nothing unjust*: and therfor the good man without Search of Gods secret Iudgments must work his owne Salvation, as *Saint Peter* doth advise, saying: „ Wherefore Brethren, „ labour the more, that by good works „ you may make sure your vocation, „ and election. For doing these things, „ you shall not finne at any tyme. By this *Saint Peter* teaches clearly, that Gods eternall Prodestination, and El-

*2 Epist.  
Petri  
cap. I.*

lection consisteth with good works :  
 yea that the certainty , and the effect  
 therof is procured by mans free will  
 and good works. For this reason all  
 the ancient *Patriarchs* , *Prophets* , *Apostles* ,  
 and all the *Doctors* , and *Saints of God*  
 exhorted the world , to fast , watch ,  
 pray , mortify theire bodies , and to  
 sanctify themselves by good works , and  
 themselves lived soe : heare *Saint Paul*  
 the great *Doctor of Nations* , telling  
 what way hee tooke to the Kingdome  
 of heaven and making sure his Election  
 and Vocation. Thus hee spok to the  
 ancients of the Church coming to him  
 from *Ephesus* . „ You know from the  
 „ first day that I enter'd into *Asia* , in  
 „ what manner I have bine with you  
 „ all the tyme , serving our *Lord* with  
 „ all humility tears , and temptations  
 „ that did chance to mee by the con-  
 „ spiracyes of the *Iewes* .

*Acto. 20.*

Who after these words of *Saint Paul*  
 the Oracle of the World , will tell us ,  
 that humility , tears , and tem-  
 ptations , are not necessary for gayn-  
 ing



ing the Kingdom of heaven?

The other Blasphemy is, that our *Saviour* going downe into Hell, suffered the flames and torments of the damned there, for satisfying the Divine Justice, and that without suffering in that kind; his death and passion had been noe way profitable to mankinde. Hee says the apprehention of the torments and paines our *Saviour* was to suffer in Hell, was the cause of sweating blood in the Gardin, and that hee feared his owne Salvation: did ever man speak soe horrible a Blasphemy? And says further that *Christ* nayld upon the *Cross*, spake words of despaire. I will not spend tyme here, in telling you his Hereticall Opinion of the *Trinity* opening a way and dore to the *Arrians*, wherfore *Franciscus Stankerus* reprehending *Calvin*, said: *Quis Diabolus O Calvine te seduxit contra Filium Dei cum Ario obloqui.* That is: „ O *Calvin*! what Devill hath seduced „ thee to speake evill of the *Sonn* of „ God with *Arius*.

*Calvin*  
*super*  
*Math.*  
*the 27.*  
*cap. 5.*  
49.

*Calvin*  
*lib. 2.*  
*Instit.*  
*cap. 26.*  
§. 36.

Certaine Calumnies of Calvin,  
against the Fathers  
and other Catho-  
licks.

„ **C** *Alvin* accuseth against all sincere  
 „ Conscience foure *Popes* in this  
*Calvin* „ Language. *Iulius* forsoeth, and *Leo*,  
 lib. 4. „ and *Clement*, and *Paul*, shall be Pillars  
*Instit.* „ of the Christian Faith, &c. Which  
 cap. 7. „ neuer knew any other thing of *Christ*  
 lect. 27 „ then that which they had learned  
*Lucian* „ out of *Lucians* Schoole. Is not this  
 was an „ a strange impotency in accusing these  
*Athist.* „ *Popes* ?

„ But what ( *saith hee* ) if three  
 „ or foure ( *Popes* ) goe a stray, since the  
 „ whole Colledg of *Cardinalls* seem to  
 „ have gon a stray ? For first these are  
*Calvin* „ the principall *Articles* of that secret  
 lib. 4. „ Devinity that raigneth amongst them:  
*Instit.* „ First, that there is noe *God* ; secondly,  
 cap. 7. „ that all things that are written, and  
 lect. 27 „ taught

5, taught concerning Christ, are lyes and  
 6, deceits; thirdly, that the Doctrine  
 7, of the life to come, and of the last  
 8, Resurrection are meer fables, &c. Thus  
 farre hee.

And all this hee setteth downe resolu-  
 tly as you see, without citing any one  
 Author, or Authority in the Text  
 or Margent, but only noting these  
 words: *The Athisme of Popes..* All which  
 is an impudent lying Accusation and  
 Callumny.

Calvin in his first Book of Institu-  
 tions writeth resolutly, *that in the first* Calvin  
*five hundred years after Christ, there were* lib. I.  
*never any Images in Christian Churches.* Instit.  
 This is a false Callumnie. And *Mr.* cap. II.  
*Walsengham* in his Search into Matters  
 of Religion found it to be soe in Coc-  
 cine a Catholick Author who cited the  
 words of 21. witnesses and some of those  
 Fathers that liu'd in som of those five  
 ages, and *Mr. Walsengham* found all  
 those Citations to be true.

Lastly, *Calvin* in his fourth book of  
 Institutions, and 19. Chapter, hath  
 these

these words against the Catholicks, for esteeming as hee saith, more *Chrisme*, or *holy Oyle* in Baptisme, then water. *Præterita aqua* (saith hee) & *nullo numero habita, unum Oleum in Baptismo magnificiunt*. That is : , They letting pass, and esteeming nothing at all, the water in Baptisme, doe only magnify, their *Oyle* or *Chrisme*. Is not this a strange and bould accusation about Baptisme whereas the Protestants themselves doe know wee hold water essentiall and necessary to Baptisme, not soe *Oyle*; and that wee hold the Baptisme of Protestants for good and essentiall though they use noe *Oyle*: yea the Councell of  
*Concil.* Trent hath soe expressely determined  
*Tred.* Sess. 7. the Matter, that none shall be re-  
*can 2.* baptized, that are baptized by Prote-  
*4.* stants.

How then coms this impudent man to tell the world, that wee esteeme more the *Oyle* then Water in Baptisme? Even this manifest Callumnie with others of the same kind takes away all credit and esteem from Calvin, and even

even for this reason *Sall*, you should not rely upon such an open lyer in the bussiness of your Salvation.

## Of *Calvins* Life and Conversation.

**A**S concerning *Calvins* incontinent and ill life. *Hierom Bolseck* a Doctor of *Physick*, who lived at the same tyme with *Calvin* in *Geneva*, and was then of the same Religion, published the same, and confuted *Beza* that canonized *Calvins* Sanctity and Vertues; but who would believe a Sodomite *Beza*, praising *Calvin* another Sodomite? *Bolsick* begins the life of *Calvin* with this Protestation. „ I am here for the „ love of truth to refute *Theodore Beza* „ his false, and shameless lyes in the „ praise of *Calvin*, protesting before „ God and all the holy Court of heaven, before all the world, and the „ holy Ghost it selte, that neither anger, „ nor envy, nor evill will, hath made mee

„mee speake or write any one thing  
 „against truth , and my Conscience.  
 ( You are to observe that *Bolseck* being  
 scandaliz'd with *Calvins* life , became  
 Catholick. )

Then hee relates how *Caluin* was  
 borne at *Noyon* in *Picardy* anno 1509.  
 and was a *Priest* and branded for  
*Sodomy* with a burning Iron upon the  
 shoulder, and thertore retyred from  
 his Country, and how this punish-  
 ment was testified by the Citty of  
*Noyon* under the hand of a publique  
 sworne Notary to *Monsieur Bertelies*  
*Secretary to the Councell of Geneva*, which  
 testimony ( faith *Bolseck* ) is yet  
 extant, and I, and others have seen  
 it: hee then tells us of *Calvins* inconti-  
 nency with a gentle woeman of *Mon-*  
*gis* who, stealing from her husband at  
*Lausanna*, made abroad at *Geneva* with  
*Calvin*, hee alsoe speaks of his adulterous  
 attempting at *Geneva* of the *Lady Ioland*  
 of *Bredrode*, wife to a sickly noble  
 man called *Iames Burgoigne Lord of Fal-*  
*laise*, in foe much as shee perswaded her  
 hus-

husband to leave *Geneva*, and goe to *Lausanna* where shee revealed the whole matter. Then hee describes his delicate Diet, how his wine was choyce, and carryed with him in a silver pott, when hee dyn'd a broad; that alsoe speciall bread was made for *Calvin* only and the same made of fyne flower, wett in Rose-water mingled in Sugar, Sinnamon, Anniseeds, besides a singular kinde of bisquit; and this hee affirmeth as a matter knowne to all *Geneva*: This delicasy of Diet was not prescribed to preserve his health, but prepared to foment his lust, and lewd Conversation with a Gentlemans wife of *Lausanna* and others. This *Calvin*, (impious *Calvin*) after hee had broaken and defaced the Images of *Christ*, and *Saints* in *Geneva*, caus'd his owne picture to bee set up in severall places, and used alsoe to give little pictures and Images of himselfe to Gentle-woemen, and Gentlemen to carry about theire necks. And when one told him, that some thought

thought much of this, hee answered!  
*Quinon potest hoc ferre, rumpatur invidia.*  
 That is : Hee that cannot abide it, let  
 him burst with envy. O prophane Hypo-  
 crit that preferd his owne picture to  
 the Image of *Christ*.

Hee attempted the working of a mi-  
 racle to prove his extraordinary  
 Vocation, and Mission, to augment  
 his owne credit, and to cheate the  
 world with a fained Miracle, you shall  
 see how hee came of. It happen'd thus.  
 Hee agree'd with a poore man called  
*Bruleus* a *Taylor* to faigne himselfe, dead,  
 promising him great rewards, if hee  
 acted his part handsomly in this Trage-  
 comedy and would bee secret ; none  
 knew of the plot but *Bruleus*, and his  
 wife, who upon the day and hower ap-  
 pointed, satt in her house lamenting  
 her husbands death ; *Calvin* passing by  
 with a great number of his frinds, ( as  
 it were by chance ) and hearing the  
 Lamentation of the poore woeman,  
 seemed to pittie her sad Condition, and  
 moved, forsooth, with Charity and  
 Com-



Compassion, fell downe upon his knees with the rest of his Company; praying in a loud voyce, and beg'd of God that for the manifestation of his Glory, and for the Confirmation of his servant *Calvins* Doctrin and Mission, hee would vouchsafe to revive the dead Carcass, which hee took by the hand, and bid him rise in the name of the Lord. The wife seeing her husband did not move or rise, as hee had promised, drew neer, and preceiving hee who had beene well but halfe an hour before, was now dead, lamented in good earnest the loss of her husband, reviled *Calvin* as a murtherer, cheate, Hypocrit, heretick &c. And related to the whole Company what had past between them; *Calvin* seeing *Bruleus* had acted his part more naturally then hee wished, retired with hast and confusion to his Lodging.

This is one of the miracles of Heretick Prophets such as an *Arian* Heretick did worke, when hee made a man blinde that saw well before, this made *Tertu-*

K *lian*

*Tertul.* *lian* say. *Isti* ( *Apostoli* ) *de mortuis*  
*de pre-* *suscitabant* , *ipsi* ( *Heretici* ) *de vivis*  
*scrip.* *Mortuos faciunt*. That is. The Apostles rayse  
 the dead to life , and the Hereticks make  
 those dye that were living.

*Conradus Schlus-* *felburge* ( a man of  
 Principallestimation in the Protestant  
 Church , and noe less learned , and  
 as great an Enemy to the Pope as Calvin  
 himselfe ) giveth this publick Testi-  
 mony of Calvins fearfull end. *Deus manu*  
*suâ potenti adeo hunc Hæreticum percussit ,*  
*ut desperata salute , demonibus invocatis ,*  
*jurans , execrans , & blasphemans miser-*  
*imè animam malignam exhalarit ; obiit au-*  
*tem Calvinus morbo pediculari vermibus*  
*circa pudenda in apostemate seu ulcere faten-*  
*tissimo crescentibus , ita ut nullus assisten-*  
*tium favorem amplius ferre posset :* That  
 is. „ God in the rod of his fury visi-  
 „ ting Calvin did horribly punish him  
 „ before the houre of his death ; for  
 „ hee so stroke this Heretick ( so hee  
 „ term.d him in regard of his Doctrin  
 „ concerning the Sacrament and of God  
 „ being the Author of sin ) with his  
 migh-

5, mighty Hand, that being in dispaire,  
 5, and calling upon the Devill, hee  
 5, gave up his wicked soule swearing,  
 5, cursing, and blaspheming; hee dyed  
 5, of the disease of lyce and worms ( a  
 5, kinde of death wher with God often  
 5, strykethe the wicked, as *Antiochus*,  
 5, *Herod &c.* ) increasing in a most  
 5, loathsome ulcer about his privy parts,  
 5, soe as none present could endure the  
 stench.

the same Author saith. *Scio & lego*  
*Bezam aliter de vita moribus & obitu Cal-*  
*vini scribere, cum vero Beza eadem Haresi,*  
*& eodem ferme peccato nobilitatus sit, ut*  
*historia de Candida ejus meretricula testatur,*  
*nemo ipsi in hac parte fidem habere potest.*

5, I know and read Beza to write other-  
 5, wise of *Calvins* life, manners, and  
 5, death, but Beza being infected with  
 5, the same Heresie ( hee means the  
 5, denyall of the real presence in the Sacra-  
 5, ment ) and being accused of the same  
 5, sin, as the History of *Candida* his  
 5, little whore makes good, noe man  
 5, can give credit to Beza writing *Cal-*

„vins life. A sodomite (as wee have said a bove,) will not condemne a nother sodomite.

Finally I give you heer *Iohannes Haren-  
nius* words a protestant writer, who being  
himselfe an earnest *Calvanist*, and at  
*Geneva* when *Calvin* dyed testifyeth  
*Calvins* filthy dispairing death, him-  
selfe having bin present, and an eye  
wittness therof. Whose words are as  
followeth. *Calvinus in disperatione finiens  
vitam, obyt turpissimo & fetidissimo morbo,  
quem Deus rebellibus & maledictis comminatus  
est, prius excruciatu & consumptus, quod  
ego verissime attestari audeo, qui funestum  
& tragicum illius exitum, his meis oculis  
presens aspexi.* That is : „ *Calvin* end-  
„ing his life in disperation dyed of a  
„most filthy and loathsum disease,  
„which *God* doth use to inflict on Re-  
„bells and acursed sinners being before  
„tormented, and consumed away,  
„which I can truly attest, having been  
„present and seen with myne eyes, his  
„tragicall and cursed end.

Tell mee *Sall* after this horrible end  
of

of Calvin a pillar of the English Church, and your highest esteemed Doctor, whose institutions are your golden Rules, what Angells have hurried him out of this world, to the tribunall of the Sonne of God, and to what Eternity have they carryed him, of Glory or Confusion? Certainly such a despairing end of his life can be noe other then the beginning of an Eternity of Flames and Torments.

## XII. CHAPTER.

### Of Beza's Doctrin and Conversation.

**T**He aforesaid Hierom Bolseck; writt alsoe the life of this filthy Beza, and what ennomious villanies hee committed.

First hee rann away with a Taylors wife in Callendors-street in Paris, and

shee then stole away her husbands goods : hee found a way a Priory hee had, to one for redy monyes, and hee had farmed it to another for 5. years for mony beforehand, after his running away, these two fell to a publick sute, which lyes upon record in the Court of *Paris*. Hee was accused for getting his mayd *Claudia* with Child in *Geneva*, and then faining himselfe and his mayd to be sick, of the plague, hee procured they should be lodged in two Chambers of *Petrus Virettus* in another Garden: to conceal the sin, hee had *Claudia* bled and strongly purged, soe as shee was delivered of a dead Child, which they buried in the Garden; the Barber that blooded *Claudia* confessed all this to Doctor *Bolseck* upon oath. What doth *Beza*? to cover the foule matter hee composes a Hymne of certaine spirituall songs of the great paines hee suffered by vehemence of the plague, and printed them at *Geneva*.

*Sall* is not this a holy man fitt to reforme the Church of God, and to Sanctify

tify the World ? O abominable Imposter, that covered black sinns, with spirituall Hymnes!

*Bolseck* in publishing *Beza's* life anno 1582. doth object against him many, great, and haynous Imputations setting downe in particular, with speciall naming of tymes, places, and persons, and cleare circumstances. *Beza* printed seditious Books for stirring up, and fomenting civill warrs in *France*, wherof one was intituled the *French Fury*, another the *truth*, another the *watch*, another the *waking Bell*: hee writt a most pestilent Book, intituled *De Iure Magistratum in subditos*. A thing soe perfidious as *Mr. Suttisfe* saith: „ The Doctrine „ therof doth wholly tend unto trouble „ and rebellion, doth arme the subjects „ against the *Prince*, and overthroweth „ in effect all the Authority of Christian „ *Kings* and *Magistrates*. Likewise, *Bancroft* Protestant *Arch-Bishop* of *Canterbury*, delivers the same opinion of that dangerous Hereticall Book.

*Suttisfe* in  
his ans.

to a  
*Libel*.

*Supplicatory*  
pa. 75.  
and  
pa. 92.

*Bancroft*  
in his

Who will be pleased to consider the

of holy principles and Aphorismes of Zwing-  
 preten- lius, Calvin, and Beza, the tribunes of  
 ded dis- the furious People, Boute-feux and  
 cipline. Ring-leaders of Rebellion, it shall ap-  
 printed peare clearly *ex effectis*, that Geneva  
 1593. is the School of Rebellion, and the Se-  
 Cap. 3. menary of all the civill warrs in  
 pag 45, France, and if you will call to minde,  
 and in both their beginnings; their procee-  
 his book dings; and their continuance till this  
 of dan- tyme in the Kingdome of France: In  
 gerous all these three things, are specially to be  
 positi- ons.  
 pa. 21. observed. 1. Their many Conspira-  
 cyes, 2. Their many and great Batles  
 against the King and his Officers,  
 3. And the horrible outrages and at-  
 tempts, both incomparable for crueltie,  
 and incredible for disloyalty.

To say noe more of these things, let  
 it serve turne to informe you of the open  
 and actuall Rebellion of these new  
 Saints, who sought by the sword in  
 their hands to compell the King, to  
 pacification. Remember first that fu-  
 rious and memorable Battle, upon the  
 plaine of Dreux; the Batle of Saint  
 Den-



Dennis; the Battle of Ianac; the Battle of Coutras: the Battle of Moncontour: and the besieging of Roan, (where the King of Navare lost his life.) At Saint Dennis the Constable was slaine: and at tarnat the Prince of Conde: and at Coutras the noble Duke Joyeuse ended his days. The fields of France were stayned with noble French blood; and a cursed Beza was the greatest instigator of all men living, in those Battles and seditions against his King, Charles the ninth, who was bound to defend the Catholick Religion prescrib'd in France, and professed for aboue 1300. years against all Heresiarks and impious men that would chase out that Religion, and bring in Heresie. And by very reasons of state, and the Law of Nations hee was bound to doe soe, and to this purpose conduced the wise Councell Mecanas gave to Augustus, as an axiome *contra Novatores* as Dyon recordeth. *Libro 52. Eos, qui indivinis aliquid innovant, odio habet & coerce: non deorum solum causa* (quos tamen qui contem-

nit, nec sane aliud quidquam magni fecerit)  
 sed quia nova quadam numina ꝑ tales in-  
 troducentes multos impellunt ad mutationem  
 rerum. Vnde conjurationes, seditiones, con-  
 ciliabula (res profecto minime conducibiles  
 Principatui.) That is : „ Hate those  
 „ (said *Mecenas* to *Augustus*, that  
 „ make any change in Religion, and  
 „ chastise them : not only for respect  
 „ of the Gods ( though hee that con-  
 „ temneth them shall neuer doe any  
 „ great thing ) but because those that  
 „ introduce new Gods doe stirre up the  
 „ people to mutation and discorde :  
 „ from this springs up conspiracies,  
 „ seditions and dangerous meetings,  
 „ and consultations (things noe way  
 „ agreeable, or profitable to the King-  
 „ dome. ) And surely by such innova-  
 „ tion did *Beza* insinuate himselfe into  
 „ the favour of the discontented *Prin-*  
 „ ces, as *Conde*, *Collignie*, and others, and  
 „ there by cast the strong and flourish-  
 „ ing Kingdom of *France* into such con-  
 „ vulsions, as it hardly ever reco-  
 „ vered its former strength and vigour.

Noe

Noë man did ever more vilefy and contemne the holy *Fathers* then this wanton *Poet*, his insolency here in is intollerable. Will you heare him utter the greatest petulancy that could be

spoken? *Itaque dicere nec immerito quidem ut opinor consuevi, dum illa tempora Apostolicis etiam proxima cum nostris comparo, plus illos Conscientia, scientia minus habuisse; nos contra scientia plus, Conscientia minus habere, hac mea sententia est.*

Beza  
ia Epist.  
Theol.  
printed  
Geneva  
1572.  
Epist. I  
pag. 31

Therefore (saith *Beza*) ,, I was ,, acustomed to say, and not without ,, reason when I compare those tymes ,, even next to the *Apostles* with our ,, tymes, that they (*the Fathers*) had more of Conscience, and less of Science; and wee on the other side, haue more learning, and less Conscience then they, &c. As for Conscience hee said most true, but to preferre himselfe, and his Brethern Sectaries in learning to the ancient *Fathers* hee would not have don it, unless the Spirit of lying and pride had thoroughly possessed him.

That

That wee may loose noe more tyme with this man of abomination that prefers Calvin to all the Fathers in this language. *Magnus ille Ioannes Calvinus beate memoria veteres & recentiores omnes longè superauit.* That is : „ The great Iohn „ Calvin of blessed memory did farre „ excell all the antient Fathers , and „ later Authors alsoe. (Hee means in expounding , and interpreting *Scriptures.* )

*Hesh.*  
*in libro*  
*Vere*  
*& Sa-*  
*ne Con-*  
*fessionis*  
*Ec.*

Let mee tell you what *Heshusius* a learned Protestant says of him ( worlde cannot be said ) *Spurcissimus suis moribus dedecori fuit ipsis disciplinis honestis , quique nefandos amoris illiciti concubitus , scortationes fada Adulteria Sacrilego Carmine decantavit orbi , non contentus eo quod ipse more porci in fimo volutaret , nisi etiam aures studiosa iuventutis sua illuvie contaminaret.* That is : „ *Beza* by his most dishonest and villanous manners was a staine to honest studyes, and learning who published to the world in wanton sacrilegious vers vnlawfull and horrible coppulations of his beastly love,  
hore-

horedomes, and filthy Adulteryes. Let us make an end with that knowne and scandalous Epigram by him made of his inordinat liking to his *Ganimes*, termed *Andebertus*, and to his young woeman called *Candida*, in which ( as therby appeareth ) hee much debateth, whether sinn hee may preferre, and in the end concludeth with preferring the boy before his *Candida*. The Epigram hath this tytle. *Theodorus Beza de sua in candidam & Andibertum benevolentia*. It begins thus. *Ab est, Candida Beza quid motaris? Andebertus ab est quid hic motaris? Tenent Parisii tuos amores, habent aurely tuos Lepores, & tu Vezelys manere pergis, procul candidula amoribusque. Imo Vezely procul valete, & vale pater, & valete fratres, nam Vezelys carere possum, & carere & his & illis. At non Candidula Andibertoque: (g) sed utrum ergo praferam duorum? utrum invisere me decet Priorem? An quenquam tibi Candida anteponomam? An quenquam anteferam tibi Andeberte? Quid si me in geminas secem ipse partes? harum ut altera Candidam revisat,*

CUT-

currat altera versus Andebertum ? At est Candida sic auara novi , ut totum cupiat tenere Bezam , sic Beza est cupidus suus Andebertus , Beza ut gestiat integro potiri. Amplector quoque sic hunc & illam , ut totus cupiam videre utrumque , integris frui integer duobus. ( h ) Praferre attamen alterum uel esse est , ó duram nimium necessitatem ! sed postquam tamen alterum necesse est , Priores tibi desero Andiberre , quod si Candida forte conqueratur , quid tum ? Basilio tacebit uno :

Who understands this Epigram may tell you how fitt a man Beza was to reforme the Church or if God would Chuse such an uncleane Monster to doe it.

## XIII. CHAPTER.

A Brief Relation of the manners and Conversation of others of the Protestant Religion, and pretended Reformers of the Church.

**T**Hose were *Zwinglius*, *Philip Melancton*, and others.

### Of Zwinglius.

**H**Ee was a Priest and Chanon of *Constantia*, Prince of the *Sacramentarians*, a seditious and turbulent man. Hee had a conference with an evill Spiritt, (*utrum albus an ater*, whither hee was white, or black hee did not know, ) and upon the same hee abo-

abolished the *Ma's* as *Luther* did before him. Hee at once with other votary *Priestes*, as continent men as himself, offer'd a petition to the *Helvetian* common wealth, which Englished goeth thus.

„ Wee earnestly request, that the use  
 „ of Mariage be not deny'd to us,  
 „ who feeling the infirmity of our  
 „ Flesh, perceive that the love of Chas-  
 „ tity is not given us by *God*, for if  
 „ wee consider the words of *Paul*,  
 „ wee shall finde with him, noe other  
 „ cause of Mariage, then for to satisfy  
 „ the lustfull desires of the Flesh,  
 „ ( *a Carnall saying and false* ) which  
 „ to burne in us, wee may not deny,  
 „ seeing that by means hierof wee are  
 „ made infamous before the congregation.  
 „ Was not this a fyne Confession of *Zwingle* and Companions? hee had still in his mouth this bloody saying. *Evangelium sicut sanguinem*. That is:  
 „ The Ghospell thirsteth after blood.  
 „ Indevouring by fighting, and by bloodshed to inforce his new *Ghospell* upon  
 som



some Cantons, and Countrys of the *Switzers*, hee was slaine armed in a Battle: And *Luther* gave this noble Character of him. *Obiit latro & armatus obiit.* That is: „ The theefe dy'd, „ and hee dy'd armed. Now *Sall* think on it if this man came from God or the Devill.

## Phillip Melankton.

A Devine of eminent rank among Protestants prefered by *Luther* to Saint *Austin* himselfe maintained three distinct Divinities, as there are three distinct persons. Hee taught Poligamy to be lawfull, and published soe much by writing to *Henry* the eight, houlding his divorce from *Queen Catharin* unlawfull, but withall proposed to the King that hee might lawfully at *Melan.* once with her take another wife. Re- concilia  
*spondeo* (saith *Melankton*) *si vult Rex suc-* Theolo-  
*cessioni prospicere, quanto satius est id facere* gica  
*sine infamia Prioris conjugii, ac potest id* printed  
1600.

L

*fieri* p. 134.

*fieri sine ullo periculo Conscientie cuiusquam aut fama per poligamiam, &c.* That is:  
 „I answer if the King intends a di-  
 „vorſe with his *Queen Catharin* for  
 „getting iſſue hee may doe that farre  
 „better and without infamy of the firſt  
 r, Marriage, and lawfully without dan-  
 „ger of Conſcience by Poligamy, that  
 is to ſay by taking another wife at once  
 with her.

Jacobus Andreas,

otherwiſe named

Smedelinus.

**W**As Chancellor in the University of  
*Tubing*, *Luthers* prime Scholler, noe  
 leſs eſteemed in *Germany*, 'then *Calvin*,  
 or *Beza* in *Geneva*, in the Colloquie at  
*Mompelgar* hee encountered an over-  
 matcht *Beza*; yet the *Lutherans* themſel-  
 ves, who magnify his learning ſay hee  
 had noe God, but *Bacchus* and *Mamon*:  
 Sel-

*Selnecerus* his great frind and dayly Companion gave this Testimonie of his Piety, that hee neuer pray'd goeing to to bedd, nor ryling in the morning. *Sturnius*, a learned *Calvanist*, chargeth him with the crimes of Adultery, cove-  
tousness, and robbing of the poor, *Zanchius* saith hee was taken in a publick Adultery. *Sall* what a holy Doctor have you of this man.

*Zanch.*  
*in Epist.*  
printed  
1609.  
lib. 2.  
pa. 240

## Caroloftadius.

**A**rch-Deacon of the Cathedrall of *Wittembergh*, aman of a furious nature, was the first *Sacramentarian*. It was singular in him, that being a Priest hee married in the year 1524. and a pe-  
culiare *Mass* was made and printed for the same : which began thus. *Dixit Dominus Deus non est bonum hominem esse solum &c.* That is : „ God said, it is „ not good for a man to live alone. The prayer Englished was. O Lord „ which after soe long blindness of

„unmarried *Priestes* hath bestow'd soe  
 „great grace upon blessed *Carlostadi-*  
 „*dus*, as contemning the *Popes* Law,  
 „hee hath presumed to take a wife,  
 „bring to pass wee beseech thee, that  
 „all other *Priestes* may follow his ex-  
 „ample. The rest of the *Mass* you may  
 see in *Cochlaus* in the yeare 1525. This  
 unhappy *Carlostadius* was soe persecuted  
 by *Luther*, as hee lived miserably in  
 the Country and laboured like a poor  
 Bore.

## John Knox.

**A** Scotchman, and Apostata Married  
*Priest*, a Rebelle and Boute-feux  
 incendiary of the whole Nation, and a  
 Murtherer, raised a Rebellion, stirring  
 up the nobles, and common people  
 against *Queen Mary* of *Scotts* his Sove-  
 raigne, and against her vertuous Mother  
 the *Queen Regent*, of the *Catholick*, and  
 most famous house of *Guise*, who dyed  
 of Grief for the coming of Heresie in-

to that Catholick Kingdome.. This man with a Rabble of Rebels deposed the Queen, and laid the Crowne upon her Sons head King Iames the sixt, ( afterwards King of England, Grand-father to King Charles the second ) an Infant : Infine the noble Queen sorely afflicted, flying into England, hoping to be protected by her Kinswoeman Queen Elizabeth after a long Imprisonment was put to death by that cruell woeman,

This holy man Knox began his Reformation with the murther of Cardinall Beane Arch-Bishop of Saint Andrews in his owne Bed-Chamber, and did afterward many bloody Tragicall things: Notwithstanding all his villanys, Calvin term'd him an excellent and reverend man, valiant Labourer in Christ his Church, restorer of the Gospell in Scotland, and in the end of a letter to him

writes. *Vale eximie vir & ex animo colen-* Calvin  
*de Frater.* And Beza writes thus. *Ioanni* in Epist.  
*Knox Evangelii Dei apud Scotos instauratori,* & re-  
*fratri & symnista observando.* And in ano- sponss.  
ther place. *Magnus ille Ioannes Knox Sco-* printed  
1567.

*Beza* *torum in vero Dei cultu instauranda velut*  
*in Epist. alter Apostolus. Heer mulus malum scabit.*  
*Theolo-* Impious impure men, praise an impure  
*gicus* impious man. The Protestant Bishop of  
*printed* Rochester in his Sermon at Pauls Cross,  
*anno* gave a truer Discription of Knox call-  
 1573. ing him, and *Bucanan* two fiery Spiritts  
*Epist.* of the Scotch Nation. It is written that  
 74 pag. of the Scotch Nation. It is written that  
 333. this wicked Knox was killd upon his bed  
 by a Devill. Shall Iudg you if this end,  
 show'd him to com from God.

## Oecolumpadius.

A Brigittin Monk marryed a Nun,  
 was a fierce Sacramentarian the  
 next after *Carlostadius*, and after them  
*Zwinglius*, who they dying bore the  
 Bell, and name of that Sect. This *Oeco-*  
*lumpadius* was a man of an unclean wic-  
 ked life, was found dead upon his bed  
 kill'd by a Devill as Protestant  
 writers attest, and *Luther* among o-  
 thers.

Chri-

# Christopher Goodman.

**A**N Englishman, a seditious ranck *Good-*  
 Rebell great Companion to *man in*  
*Knox*, writing of *Queen Mary* of Eng- *his book*  
*land*, speaks thus. „ That wicked *how to*  
 „ woeman *Mary*, whom you would *Obay.*  
 „ trully make your *Queen* &c. And *pag. 96.*  
 „ againe. *God* hath not given an Hy-  
 „ pocrit only to raigne over you, but  
 „ an Idolatress alsoe, not a man, but  
 „ a woeman, which his Law for-  
 „ biddeth, and nature abhorreth, whose  
 „ raigne was never counted lawfull by  
 „ the Law of *God* &c. Hee says againe.  
 „ This ungodly Serpent *Mary* hath  
 „ joyned her selfe with Adulterous *Phil-*  
 „ lip.

*Sal* is not this a Godly homily of  
 obedience *Goodman* teacheth towards  
 Soueraigness? And is not *Calvin* your  
 great Doctor of the English Church a  
 great frind to Soueraignty, whilest hee  
 highly praises this scurrill Rebelle. You

may obserue one thing how *Goodman* after *Queen Mary* dyed writt against his former opinion, and acknowledged *Queen Elizabeth* to be lawfull Soueraigne of *England*, and that the Law of God was not against her Government, nor that the Law of Nature abhorr'd it, hee call'd her not Idolatress or Serpent, by which it is cleare and playne that this Rebellious knave writt only against *Queen Mary* being a Catholick, whose title to the Crowne was clearer, and better, then that of *Queen Elizabeth*, as all men know.

Having said thus much of the fore-mentioned Hereticks, and Reformers, let us now examin what kinde of men those were; that contrived the XXXIX, *Articles* of the confession of *England* soe highly valued by *Sall* and preferred to true theorems of faith, ( though many of them are condemned Heresies ) after vewing what they have done touching said XXXIX *Articles* you shall be able to Iudge of their vices, and vertues.



## XIV. CHAPTER.

A Narration of the English  
Religion and Reformers in  
King Edward the 6.  
Raigne.

**T**He Earle of Hartford the Kings  
Uncle newly created Duke of  
*Summerfet*, and Lord Protector of  
England, a man neither fitt to govern,  
nor to be governed, his Iudgment  
being weak, and himselfe very willfull  
and blindly resolute. To his infamy  
and distruction, hee made choyce of  
*Dudlay Earle of Warwyck* (a man of great  
Iudgment, and a deep dissembler) to  
be his chief assistant and director, both  
in Church, and in state affaires, who  
was his greatest Enemy, which *sum-  
mersett* had not witt to see or discerne,  
though all the world knew him to be  
*Summersetts* competitor. This crafty  
man though hee had bin allways a Ro-

man Catholick in his Iudgment, ( yet as many polititians use to doe ) hee dissembled his belief, and soothed the *Protectors* inclination to the Protestant Reformation ; and made account those new men for Propagation, and Preservation of their new *Ghospell* and Doctrin would fix upon himselfe for their chief Patrone and Director, and take with him, whome hee would appoint for Soueraigne of the Land, and to this purpose hee much humored their madnes and zeal, while they were intoxicating the people with the liberty and pleasure of the new Religion. *Dudley* being all, in all with the *Protector*, and having gotten the power of the Militia into his owne hand, hee began to settle a new Religion in *England* upon the score of a refined Reformation, and to unsettle the goverment and ancient faith ; and in doeing all this hee gave the world to understand the *Protector* did all, and therby made him soe odious that none could indure to heare his name or to live under his goverment.

This

This wicked Earle compassed what hee went about to his owne desire: his impious drift was to make his Sonne King, (who was married to my Lady Iane Gray of the Blood-Royall and a Protestant.) In fine hee contrived the *Protestors* destruction, and had him put to death, the young King to be poysoned, the *Princes Mary*, (afterwards *Queen*) to be excluded, and the Lady Iane Gray to be Crowned *Queen* of England.

For preparing the way to all those sadd things this cruell impious man by force of the Army, (which was in his hands,) against his owne Conscience in the first *Parlament*, and yeare of King *Edwards* Raigne obtained in favour of Protestancy, and these new men, an act of indemnity for the new Preachers and Hereticks from pennalties inacted by the ancient Lawes of the Land against married *Priests* and Hereticks; and a repeal of the English Statutes, that had tyme out of memory confirmed the imperiall Edicts and Lawes  
against

against Heresies. But in the second year and *Parlament* of *Edward V I.* it was carryed (though by few votes, and after along debate of aboue foure months ) that the *Zwinglian* or *Sacramentarian* Reformation should be the Religion of England. *O tempora ! ô mores ! ô execrabilem Parlamenti Anglicani impietatem ! ô scelus Cleri Apostatantis !*

Who the Contrivers of the  
X X X I X. Articles and  
first Reformers of Pro-  
testant Religion.

**T**Rue Faith and all Sanctity being chased out of *England* by the sinns of the Clergie, and the wicked laymen in the *Parlament*, the Charge of framing *Articles* of this new Religion, as alsoe of composing the *Liturgie*, and a Book of Rites, Ceremonies, and Admini-  
stra-

stration of *Sacraments* was committed to *Thomas Cranmer*, Arch-Bishop of *Canterbury*, and to som other Protestant *De-vines*, who were all married *Fryers* and *Priests*, lately come out of *Germany* with their sweet harts; *videlicet*. *Hooper* and *Roger Monks*, *Coverdale* an *Augustin Fryer*, *Bale* a *Carmelit*, all these *English-men* : *Peter Martir* a *Chanon Regular*, *Martin Bucer* a *Dominican*, and *Bernardus Ochinus* a *Capucin*, ( these three strangers came over with three galloping Nuns ) invited by the *Prosector* and *Cranmer* out of *Germany*, and apointed to preach, and teach in both *Universi-tyes*, and at *London*, who were to agree with the rest in the new modern forme of Religion, which was a matter of great difficulty, because the tenets ( which they untill then had professed ) were irreconfilable : For that *Hooper*, and *Rogers*, were fierce *Swinglians*, that is *Puritans*, or *Pres-biterians*, and joyned in faction against *Cranmer*, *Ridly*, and other *Pre-laticks*, *Hugh Latimer* of great regard with

with the common people; hee opposed himselfe to *Cranmer* and others for their opposing his pretention to the *Bishoprick* of *Worcestre*; *Coverdale* and *Bale* were both *Lutherans*, and yet differed, because the one was a rigid, the other a milde or halfe *Lutheran*: *Bucer* had alsoe professed a kind of *Lutheranisme* in *Germany*, but in *England* was what the *Protector* would have him to be, and therefore would not for the space of a whole yeare declare his opinion in *Cambridg* (though pressed to it by his scholars) concerning the *Real Presence*, untill hee had heard how the *Parlament* had decided the Controversy at *London*; and then hee changed his opinion, and became wholly a pure *Zwinglian*.

The same tergiversation was used by *Peter Martir* at *Oxford*, and soe ridiculously, that coming sooner in the first *Epistle* of *Corinthians* (which hee undertook to expound) to the Words: *HOC EST CORPVS MEVM*, then it had bin determined in *Parlament*

ment what they should signify; the poor Monk with admiration and laughter of the University was forced to divert his Auditors with impertinent comments upon the precedent Words. *Accipite, manducate, fregit & dixit &c.* Which needed noe explanation.

At length when the news was com, that both houses had ordered these Words: *HOC EST CORPVS MEVM*, should be understood figuratiuely, and not literally; *Peter Martir* sayd, hee wonderd that any man could be of another opinion, though hee knew not the day before what would be his owne opinion.

As for *Bucer* hee was a concealed Jew, (joyned in Contriving the XXXIX. Articles only to make good days with his Nun) and dyed a Jew, being asked confidently his opinion of the Sacrament by *Dudley Duke of Northumberland*, in the presence of the Lord *Pages* then a Protestant (who testified the same publickly afterwards) hee answered that the Real Presence could  
not

not be deny'd, if men believed that *Christ* was *God*, and spoke the Words, **THIS IS MY BODY**. But whether all was to be believed which the *Evangelistes* writt of *Christ*, was a matter of more Disputation.

*Peter Martir* who came to *England* to Cherish in pleasures his wanton *Nun*, whose death hee lamented efeminatly, was noe Protestant in Iudgment as is cleare by what is said, and yet hee joynd in the XXXIX. *Articles*.

*Bernardus Ochinus*, (who loved Women soe well as by an expresse written Book hee affirmeth Polligamy or the lawfullness of having two Wives together) dying professed himselfe to be a *Iew*, and soe whilest hee lived in *England* was but a counterfeit Protestant to make bon-cheare with his *Nun*, and for this cause agree'd to the XXXIX. *Articles*.

*Crammer* was a meer contemporiser, and of noe Religion at all. *Henry* the eight raised him from *Chapline* to *Sr.*  
*Tho.*



Thomas Bullen, Ann Bullens Father to be Arch-Bishop of Canterbury, to the end hee might divorce him from Queen Catharin, and marry him to said Ann Bullin, which hee did : Afterwards by the Kings Order hee declared to the Parliament, that to his knowledg Ann Bullen was never lawfull wife to his Majesty ( by which hee let the World know Elizabeth her daughter had noe right title to the Crowne of England. ) After this hee married the King to Ann of Cleves, and when the King was weary of her, Cranmer declared this marriage alsoe null, and married, and unmarried him soe often, that hee seemed rather to exercise the office of a pyp, then the function of a Priest; which ( to requite one curtesy for another ) made the King connive at his keeping a Woeman, and at some of his Opinions, though somewhat contrary to the statute of the six Articles.

In King Henry the eight's days, Cranmer professed to be Catholick, and writt a book for the Real Presence ; In King

Edward the sixt days hee professed Protestantcy, and writt another book against the *Real Presense*; Bishop Bonner produced both those books against him in Iudgment.

Hee conspired with the Protector *Summerfet* to overthrow *K. H.* will and testament; and afterwards conspired with *Dudlay* of *Northumberland* to ruine the Protector: hee joyned with *Dudlay* and the Duke of *Suffolk* against *Queen Mary* for the Lady *Iane Gray*; and immediately after with *Arondell*, *Shrewsbury*, *Pembroke*, *Paget*, and others against the same Duke: finally when hee was condemned in *Queen Mary's* tyme for treason and Heresie, and his Treason being pardoned, hoping the same favour might be extended to his Heresie, hee recanted and abjur'd the same; but seeing the temporall Lawes reserved noe mercy, for relapsed Hereticks (who are presumed not to be truly penitent or converted) hee was soe exasperated therby, that at his death (moved more by Passion then Conscience) hee re-noun-

nounced the Roman Catholick Religion, to which hee had soe lately conformed.

These were the Godly men, who framed the XXXIX. Articles of the Religion of the English Church, the Liturgie and the book of Sacraments, Rites, and Ceremonies of the Protestant Church: and though it may seem incredible, that an *Ashist*, a *Iew*, a *Con-temporiser*, or meer Pollitian, a *Presbyterian*, a rigid *Lutheran*, a halfe *Lutheran*, and an *Anty Lutheran*, or *Sacramentarian* should all make one Religion, yet when men doe but dissemble, and deliver opinions to please others, and profitt themselves, and have noe Religion at all, they may without difficulty concurr in some generall poynts of Christianity framing negative Articles (such as many of the XXXIX. Articles are) Impugning the particular truthes of *Orthodox* faith. This was the case of the Church of *England*, and men disagreeing in opinions made up one religion such as it was.

The Fabrick of those *Articles* being rays'd as was said, let any Christian be Iudge whether it be more safe, and more rationall to rely in matter of faith upon the Tradition of the whole Catholick Church, and ancient Liturgy's, and Rites, and upon the Testimony of all the holy Fathers, and Counsells since the Apostles tymes, then to take the bare Word of *Cranmer*, a man of slippery life and Religion; Let any Christian man (I say) bee Iudge whether this man together with *Ochinus* a Jew, *Buzer* an *Athist*, (or at the best a Jew) *Peter Martir* of the Religion the *Parlament* would have him to be of; *Hooper* and *Latimer* and *Rogers* stubborn discontented *Presbiterians*; *Bale*, and *Coverdale*, *Lutherans*, two lew'd and runagate *Fryers*, whether hee that cares for his owne soule, should rather believe these wicked impious men, in points of Faith, and marters of Salvation, then all the ancient Fathers and the holy Councells.

Let us now see, after *Dudley* and his faction

faction of Protestant Religion and the Citty of *London* had crowned *Iane Gray*, what became of them, and how long they were in the roose and prosperity.

*Queen Marys* courage and resolution, and her owne good right ( Protestancy being not as yet soe deeply rooted ) at once with those loyall Catholicks, that waited on her vertue and fortune, quashed *Dudlays* Rebellion and designe ( those lewd *Apostata Monks* and *Priests*, that coyned the *XXXIX. Articles* then vanished away like smoke ) and brought *Dudlay* to his distruction ; hee was put to death for treason and Rebellion.

„ Upon the scaffold hee declared  
 „ that hee had never been a Protestant  
 „ in his Iudgment, and only made use  
 „ of its principels and Profession for tem-  
 „ porall ends, as to raise his family,  
 „ and make his Sonne ( married to Lady  
*Gray* ) King, &c.

Hee advertised the people of the new Religions in consistency with peace and quiet, that its Clergie were but

Doct.  
Heil.  
Eccl.  
Restan.  
Queen  
Mary  
pag. 19

ungodly men, and trumpets of sedition. The substance of his speech is set downe by *Doctor Heylin* a Protestant in these words. „ Hee admonished the „ Spectators to stand to the Religion „ of their Ancesters rejecting that of „ latter date, which had occasioned „ all the misery of the foregoing 30 „ years, and that for prevention for „ the future, if they desired to present „ their soules unspotted in the sight „ of God, and were truly affected to „ their country, they should expell „ those tempests of sedition, the „ preachers of the reformed Religion; „ that for himselfe what soever had „ otherwise been pretended, hee professed noe other Religion then that of „ his fathers, for testimony wherof, hee „ apealed to his good frind and Ghostly Father the *Lord Bishop of Worcester*; „ and finally that being blinded with „ ambition hee had been contented, to „ make wrake of his conscience by temporising, for which hee professed „ himselfe seriously repentant, and soe acknow-

acknowledged the Iustice of his death.

A Declaration (saith Doctor Heyling) very vnseasonable whether true or false, as that which rendered him less pittied by the one side, and more scorned by the other. This is a more politick then pious obseruation of Doctor Heylin, would hee not haue men confess their faults and profess their faith when they are dying? and would hee haue them preferre the vanity of the pittie, or scorne of the World, when they are to bid the whole World adieu, before the Satisfaction, and Salvation of the Soule?

Sall hath there been soe much as one man of your first Doctors and Reformers, and of all those that contriud the XXXIX. Articles, hath there been (I say) soe much as one iust man before God walking in all the Commandements and Iustifications of our Lord without blame? one vertuous soule that mortify'd his body and loved Chastity? one Priest or Monk amongst

them all that was *bonus odor Christi*? Noe; but all of them lew'd, dissolute, infamous *Priests* and Religious men, that broak their holy vowes, Rebels against God, and against his annoynted on earth, *Kings* and *Magistrats*, rayfing tumults and seditions in all the countrys they liu'd in; such kinde of men they have been, though *John Fox* a ridiculous man canonized many of them for great *Saints*, of which wee shall treat more at large in the ensuing Chapter. They haue beene *Cores* that have rent the Coat, and garment of *Christ*, and made a great Scisme in Gods Church: like *Balaams* they have cheated Gods People, for gaining Wordly Comodities and Pleasures: like *Gains* they have murdered millions of innocent *Abells* with Hereticall Doctrine, and pestiferous manners and Conversation:

2. ad  
Tim.    You are not ignorant Sall of what  
cap. 3. *Saint Paul* writes to *Timothy*. „ And  
„ thus know thou, that in the last days  
„ shall aproach perilous tymes. And  
„ men shall be lovers of themselves,



„covetuous, hauty, proud, blasphemous, wicked, without affection:  
 „Incontinent, unmercifull, traitours,  
 „stubern, puffed up, and lovers of voluptuouſness more then of God. Lay  
 „your hand upon your hart *Sall* and tell mee were not all your Saints such? did not they lead about captive filly woemen loaden with sinns? are not *Nuns* breaking out of Cloysters, such woemen? was there any of your capitall reformers that hath not led with him a *Nun*, or some other woeman covered with sinns, and from those they neuer seperated, but for injoying them, and their love, perished eternally?

Ah *Sall*, ah blinded *Sall*, have you for joyning with those flagitious men, and imbraceing their new and Hereticall Doctrine, deserted the famous Doctors and Saints, *Gregory*, *Ambros*, *Augustin*, and *Hierom*, and all the ancient Fathers of the Church now glorious Saints in heaven? Heu and *Va* will fall upon you for a lost man that began to stray in your old age. *Sall* for shame:

*Fuge ad folia in horto Paradisi, & absconde te a facie Domini cum peccantibus parentibus tuis, & Deo clamanti Sall ubi es, responde cum pudore, vocem tuam audiui Domine & timui, eo quod nudus essem, & abscondi me.*

## XV. CHAPTER.

Sall (if hee mindes his Salvation) should not stay in a Church, wherin Murtherers, Traytors, Hereticks, Theeves, Negromansers, and other Mallefactors are Canonized for Saints.

**I**T is (saith Sall) a greeuous reproach objected to the Protestant Congregation

gation of the *English Church*, to say they esteem for Saints, Murtherers, Hereticks, and other Mallefactores, it is foe *Sall*, and even such a reproach, as the Prophet objected to some men that were *Socii furum*, Companions of Theeves. But if the Congregation of Protestants in *England* doe this day owne and acknowledg for Saints, Murtherers, and other Mallefactores; (*Ipsi viderint, volenti & scienti non fit injuria.*) While they doe not disclaime in *John Foxes Calendar*, wherin hee sets downe for glorious Martyres, and Saints, Murtherers, Traytors, Theeves, &c. But rather highly value the same, foe as it hath bin publickly read in the Churches to the Congregation, doe not they make themselves guilty of this reproach? *Fox* then is the man hath don this great Injury to the Protestants of *England*, if they will be sencible of it. This man of his owne head, forged a *Calendar*, or Ecclesiasticall Table of new *Saints* for the new *English Church*, out of pride and  
vani-

vanity, Emulation, and apish Imitation of our *Calendar*, for hee would forsooth have a *Calendar* for his owne *Saints*, (that indeed were noe *Saints*) and in this *Calendar* hee put downe agreat rabble of Hereticks, Theeves, seditious persons, &c. And canonized of his owne new Reformers who hee pleased, and left out whome hee pleas'd.

By framing this impious ridiculous *Calendar*, hee hath done a grievous Injury to the Catholicks of *England*, to all the *Saints* of great *Britany*, and to the very Protestant *Congregation*. To the Catholicks those constant Professors of theire faith in the days of *Edward* the sixth, and *Queen Elizabeth* (days of sharp persecution) that would not bend theire knee to *Baal* (there were blessed be *God* many thousands of them) *Lotts* that remained pure in *Sodom*; in raising a *Dagon*, (a *Calendar* of false *Saints*,) against theire *Arca*, (a *Calendar* of true *Saints*) but in the end our *Arca* hath false *Foxes Dagon*.

To

To the Protestants hee hath done a very great afront, and dishonoured theire Religion by setting downe in his *Calendar* for *Saints* of theire Communion knowne Hereticks, Traytors, Murtherers, Witches, and all kinde of Mallefactors, by which hee hath made his owne Protestants *Socios furum* Companions of Theeves: what more infamous to the Protestants of *England*, then the Company of wicked men, some condemn'd for lewd life, some for theft and Sacriledg, others for Murthers and Conspiracies, others for witch-craft and sorcery, and coming even to the distroying of their *Princes* person; And is not this a holy Communion and Association of them to bragg of? This is the great honour that *Iohn Fox* hath done to the Protestants of *England*, that *Luther*, *Bucer*, *Ochinus*, and those other Apostata's *Priestes*, *Monks*, and *Fryers*, that for love of the flesh broak theire Vowes made to Almighty *God*, are sett downe for chief *Saints* in his *Calendar*.

Hee

Hee hath likewise highly injured the *Saints* in heaven, in turning them out of the *Callendar* to make roome for his new *Saints*, to that effect hee put out of his *Callendar* all the *English*, *British*, and *Scotch Saints*, that have been knowne for glorious *Saints* by all the Ecclesiasticall Historys of the *World*: What attempt more violent, what Injury greater, then to stricke out of the *Senate* of *Saints*, all the *Bishops*, *Martyrs*, *Confessors*, *Virgins*, *Eremites*, *Priestles*, and *Monks* of great *Britaine*, injoying the blessed Society of *Angells*, and the happy presence and vision of their Master *Iesus*, the *Lamb* of *God*, and who is the light and *Lanthorne*, and *Sunne* it selfe of the *Celestiall City* of *Hierusalem*? and this hee hath done, and all those hee hath put out of their seats, and places, to make roome for his new *Martyrs* and *Saints*, such as you will blush to see named for *Saints*.

Nor did *Fox* stay heer; but with great petulancy like a scelerat and prophane man hee dared compare his new  
*Saints*,

Saints, with our ancient Martyrs, as Iohn Hooper a married Priest with Saint Policarp. Hee resembleth Tindall in like manner to Saint Paul, and his Shollar Frith, to Saint Timothy.

Let any man read his arrogant and blasphemous dedicatory Epistle, in the beginning of his volume, to Christ himselfe, and hee shall see the pride the man had conceived of those his new Martyrs. For first hee asked of Christ this question. *Qua gens, qua lingua, qua natio, qua temporum vetustas, qua hominum posteritas earum non cantabit laudes? &c.* That is: „What „people, what tongue, what nation, „what continuance of tyme, what „posterity of men shall ever be, that „will not sing these new Martyrs „prayses? &c. This was his question, and you will easily imagin how quickly Christ could have answered the goose (if hee had bene worthy of answer) to wit, that hee should soon after see, and behold a posterity of the English Nation it selfe, that instead of prayf-

Fox in  
Epist.  
dedic.  
ad Ie-  
sum  
Chri-  
stum.

Fox his  
writing  
to Iesus  
Christ.

praying them, would desie and detest both them and their Doctrin, as alsoe display their wickedness to the whole World. And whether this tyme and posterity be already com or noe, let the Reader judg by that, which in this booke hee shall see set forth.

But now after Fox his Conference had with *Christ* in Latin, hee cometh downe to reason with the *Q. Majesty* in *English*, about the worthiness of the same Martyrs, and then turneth againe to the learned Reader (for soe hee saith hee must be) in another Lattin letter, where after many other insolent vaunts of his new Martyrs, hee saith thus:

*Fox  
Epist.  
ad doc-  
tum  
lecto-  
rem,*

*Si non pœna sed causa Martyrem facit ; non video cur non unum Cranmerum sexcentis Beckettis Cantuariensibus non conferam modò, sed pretulerim.* That is: „ If the „ cause and not the punishment make „ a Martyr, I see 'not why I „ should not only compare, but pre- „ ferre alsoe one Cranmer before six „ hundred Becketts of Canterbury. This

is



is one Impudency, let us heare another :

*Quid in Nicolao Ridlao videtur cum quovis Divo Nicolao non conferendum?* That is:

„ What is there in *Nicholas Ridley*, that Impu-  
 „ may not be compar'd with any *Saint* dent &  
 „ *Nicholas* whatsoever ? To this every redicu-  
 man that hath redd the life of *Saint* lous der-  
*Nicholas* surnam'd the great, ( that was maunds  
*Bishop* of *Myra*, and soe famous in the of Iohn  
 first councill of *Nice* ) and hath either Fox,  
 knowne the other *Nicholas Ridley* intru-  
 ded into two *Bishopricks* of *England*  
 at once, together with his *Burgundian*  
 wife, or shall read those things which  
 afterwards I am to set downe of him and  
 his actions out of *Fox* himselfe, when Octob.  
 I come to his festivall day will easily be 19,  
 able to make full answer.

There followeth *Fox* his third de-  
 maund of the learned reader more im-  
 pudent and impious then the rest. *Qua*  
*in re* ( saith hee ) *Latimerus, Hooperus,*  
*Marshius, Simsonus, caterique Christiani*  
*Martyrii candidati inferiores summi, maxi-*  
*misque illis Papistici Calendarii divi, imd*  
*multis etiam nominibus non praponendi vide-*

N antur ?

antur? That is : „ In what one thing  
 „ may *Latimer*, *Hooper*, *Marsh*, *Simson*,  
 „ and other renowned Christian Mar-  
 „ tyrs, ( in this book contained ) seem  
 „ to be inferiour to the highest and  
 „ greatest Saints of the Papisticall Ca-  
 „ lendar, or rather not to be preferred  
 „ before them all for many respects?  
 Here now you see his full sense, and  
 these his Martyrs are to be prefer-  
 red before the highest and chiefest  
 Martyrs of the Popes Calendar.

But some one of the Protestant  
 Congregation will tell mee it is a flatt  
 lye, that Fox hath canonized Malefac-  
 tors for Saints, to wype of this staine  
 I remitt this man to examine his  
 Calendar by years, monthes, and days;  
 and to point out with a finger som of  
 them ( for it were too tedious to pass  
 over them all : ) In the first place  
 I give you *St. Iohn Old-Castle*, and  
*St. Roger Aston*, who with above for-  
 ty more were hanged in *Saint Gylses*  
 field, for treason and for actuall Re-  
 bellion, and for conspiring the death  
 of

*Jan. 7.*  
*8.9.10.*  
*Febr. 6.*  
*Enor-*  
*mityes*  
*of di-*  
*vers*  
*Foxian*  
*Saints.*

of King Henry the fifth, and of his Brethern : who yet are made solempne Martyrs by *Iohn Fox* in his *Calendar* and distributed into divers festivall days for celebrating their memories : behold two capitall rubricated Martyrs of *Iohn Fox* who dyed for Rebellion and treason. Soe write Catholick and Protestant Authors, as *Walsingham*, who liu'd at the same tyme with *Old-Castle* : Likewise *Stow* expresly speaks thus.

Towards the end of the yeare 1417. *Stow*  
*Sr. Iohn Old-Castle* taken by chance in anno 5.  
the Territory of the Lord Powesse *Henr.*  
was brought up to London in a Litter *S. pag.*  
wounded, during the Parliament, 372.  
and there examined. Which *Stow*  
sets downe thus : „ Assoon as *Sr. Iohn*  
„ *Old-Castle*, was brought into the  
„ Parliament before the Kings Brother  
„ Duke of Bedford Regent and governour  
„ of the Realme, his indightment was  
„ read before him of his forcible insur-  
„ rection against the King in *Saint Gylses*  
„ field, and other treasons by him  
„ committed. The question was asked,

„ why hee should not be deem'd to  
 „ Dye ? &c. But the said *Old-Castle*  
 giving many frivelous answers , and  
 speaking nothing to the point , the chief  
 Iustice admonished the Regent not to  
 suffer him to spend the tyme soe vainly ,  
 and being commaunded to answer final-  
 ly , why hee should not suffer death.

*This  
 Rich.  
 then in  
 Scott-  
 land,  
 was a  
 Mock  
 King  
 a subor-  
 ned im-  
 postore.*

„ To which hee stoutly answered , that  
 „ hee had noe Iudg among them , soe  
 „ long as his *Leage Lord King Richard*  
 „ was a live and in the *Realme of Scot-*  
 „ land. Which answer when hee had  
 „ made , because there needed noe  
 „ other wittness , hee was condemn'd  
 „ to be drawne and hang'd upon a  
 „ Gallows , and to be burned hanging  
 „ upon the same. Which Iudgment  
 „ was executed on him the 14. of  
 „ December in *Saint Gyises* field. Where  
 „ many honourable persons being pre-  
 „ sent ; the last words that hee spoke  
 „ were to *Sr. Irpingham* , adjuring him ,  
 „ that if hee saw him rise from death to  
 „ life againe the third day , hee would  
 „ procure that his sect might be in  
 „ peace and quiett. Thus

Thus farre are the words of *Stow*,  
*Old-Castle* was of the Sect of *Wicklif*.  
 And who will not say now but that  
 this traytor publickly executed for trea-  
 son, is a worthy Martyr for Fox his Ca-  
 lendar and *Martyraloge* ? If *Hacker* the  
 puritan put to death in *Queen Elizabeth's*  
 days for saying he would rise againe  
 the third day, as *Old-Castle* did say :  
 and went devoutly to the *Gallows* as  
 the other did, crying *IEHOVA, IEHOVA*,  
 ( as *Stow* setteth it downe ) and at the  
*Gallowes* noe less bitterly rail'd against *Q.*  
*Elizabeth*, then *Old-Castle* did against  
 that worthy *King* : Into his *Calendar*  
 had he gone without further Consul-  
 tation ; and in some respect was fitter  
 for it, being a *Calvanist* in the purest  
 degree, which *Old-Castle* was not, as af-  
 ter shall be made appeare.

*Stow*  
*anno*  
 33. *Ed.*  
*Christi*  
*Vero*  
 1591.  
*pag.*  
 2289.

It is alsoe cleare and manifest  
 that *Sir Roger Acton Knight* with  
*Sir Iohn Old-Castle* and others conspired  
*King Henry* the fith his death with his  
 Bretheren, and was taken in open Re-  
 bellion against him in the field of *Saint*

*Of Sir*  
*Roger*  
*Acton*  
*and his*  
*cause*  
*why hee*  
*was*

Gyles in *London*, upon the yeare 1414.  
And was condemned of treason, at  
*Westminster*, and on the tenth of *Februa-*  
*ry*, was drawn, hang'd, and buried

*Stow.* under the Gallows soe relateth *Stow.*  
*in Chro.* And *Holenshed* in effect writeth the  
*an Dom* same, citing for his Authors *Titus Li-*  
*1414.* *vius.* And *Hall* in the *Margent.* *Stow*,  
*pa. 551* and *Holenshed* as aboue was said were  
*Holen.* both Protestants.

*anno* *1414.* *Iohn Zisca* alsoe the famous *Bohe-*  
*mian* Murtherer, who besides the *Re-*  
*bellion* against his *Prince* and *Lieg Lord*,  
was a common manqueller, began his  
*Rebellion* by murthering openly the  
*Major* of *Prage*, and other *Senators*;  
and then breaking violently into the  
court, soe afflicted the sick *King Vincu-*  
*laus*, as hee fell presently into a dead  
*Palsy*, and therof soon after departed  
this life. Hee continued that most  
cruell and outrageous *Rebellion*, a-  
gainst the afflicted *Widow Queen So-*  
*phia* his souveraigne *Lady*, and against  
the *Emperour Sigismund* Brother to *Vin-*  
*cislans*, lawfull Successor to that  
Crowne,

Crowne, for divers years. And this with such slaughter, and opprobrious handling, especially of *Priests*, and Religious men, as scarce is read in any other Barbarous Historie: calling himselfe in his Title *Monachomastix*, the Murtherer of *Monks*. His cruell bloody Soldiers were a company of People called *Thaborits* from a Castle being on a hill (which *Zisca* cal'd *Monthabor*, which hee had taken by treason and violence from a Catholick noble man, killing both him, and all his that were within it,) who followed him for spoyle and licentious life. There were committed more outrageous insolencies Murthers, and grievous villanies in a few years, by the Directions of this cruell *Zisca*; then any other Historie doth relate in many ages.

And at length being stricken by Gods Hand with the plague being demaunded of his frinds (as *Fox* himselfe confesseth) how hee would be buried, hee bid them to flea him, and

The  
horrible  
Testa-  
ment of  
I. Zisca  
a Bohe-  
mian  
Saint.

make a Drum of his skinn, therwith  
to terrify the Papistes in theire fights  
and Battles ( as it was done ) casting  
his carcass to be devour'd in the field.  
This Relation of Zisca's life and death

*John* is writt by *John Dubravius*, Bishop of  
*Dubra.* *Olemuz*, and by *Aeneas Sylvius* that writt  
*lib. 24.* this story more at large, and out of  
*Histo.* whome *Fox* professeth to gather his  
*Bohem.* Relation, who concludeth thus : *Divini-*  
*Aeneas* *tus tandem, ut par est credere, peste tactus*  
*Sylv. in* *expiravit, monstrum detestabile, crudele, hor-*  
*Histor.* *rendum, importunum, &c.*  
*Bohem.*  
*cap. 16.*

And is it not cause of wonder that  
*Fox* in his *Calendar* allowes to this  
bloody *Zisca* the place of a holy Con-  
fessor on the fifth day of *February*, though  
his Sect in Religion ( being a *Hussit* )  
were farre different from that of the  
*English* Protestants at this day.

*John Claydon* a *Curriour*, hath the  
place of a high *Martin* on the third day  
of *February* in the yeare 1413. ( *Fox*  
in another place gives him the yeare  
1415. ) This *Claydon*, who was an old  
*Lollard*, who upon confidence of his  
Sect,



Sect, was grown into such a maddness,  
that being a layman, (*and Curriour by  
his trade,*) hee presumed to give holy  
Orders to his Sonne, and to make him  
Priest, and to celebrate *Mass* in his  
House upon the day of his Mothers  
rising from *Child-bed*, for which hee  
being apprehended, examined, and law-  
fully convicted of Heresie, hee was  
burn't in *London*, &c. soe writeth  
learned and famous *Walsingham*. And  
behold the *Curriour* made a glorious  
Martyr.

*A Cur-  
riour  
made  
himselfe  
a Bishop  
and his  
Sonne a  
Priest.*

*VVals.  
anno 2.  
Reg.  
Henr.  
5. pag.  
436.*

*William Flower* in like manner, the  
famous Apostata Monk, took a wife  
and came by Apostacy to be a *Sur-  
gion*, and wounded with his wood  
knife the Priest *Iohn Cheltam* admini-  
string the *Blessed Sacrament* to the peo-  
ple with great Devotion in *Saint Mar-  
garets Church*, (hee wounded him in  
his head, Arme, and Hand wherin  
hee held the *Chalice*) and said it was  
by the speciall direction and Inspiration  
of God, hee is set downe in *Foxes Calen-  
dar* the ninth of *Aprill*, for a holy Mar-

N 5 tyr,

tyr, and hee says of him in the end of his Martyrdom. „ Thus indured this „ constant wittness, and faithfull servant of God *William Flower*, the extremity of the fyte.

*Fox*  
*pag.*  
*1432.*

*Eleanor Cobham Dutches of Glocester*, and *Roger Only*, condemned plublickly, the one for witchcraft and sorcery to Murther King *Henry* the sixt, the other for conjuring, to the same effect and purpose, are both of them canonized upon the 12. and 13. of *February* for great *Saints*, the *Dutches* for a Confessor, and the Conjurer for a Rubricated Martyr. The Author of this Relation is *Stow* who says the *Dutches* was condemn'd to certaine pennance which shee performed, and was for all her life confined to the *Ile of man*. Of *Only* the Priest these ware his words : „ That „ *Roger Only* ( otherwise *Bullenbrooke* ) „ was condemned to be hang'd, „ drawne and quartered at *Tyburne*, „ upon the 18. of *November*, ( as „ hee was ) and shee left to her pennance. It is here to be observed that said  
Dut-

*Stow*  
*anno*  
*Dom.*  
*1441.*

*Dutches* and *Only* were not charged upon their arraignment and Condemnation for being of any other Religion then of the Catholick, yet *Fox* must by force have them of his Religion.

*Collens* a maddman, and *Coubridge* who flatly deny'd *Christ* himselfe, and used most ugly and blasphemous speeches against him, yea did put out his name, of all books, wherin soever hee found the same, these are not left out, but rather put in for great *Saints*, and holy wittnesses of *Christ*, their days are the tenth, and eleventh of *October*, and yet doth *Fox* himselfe confess, that the one deny'd *Christ*, and that the other was madd when hee held up a dogg instead of the *Blessed Sacrament* to be adored in the Church. And was not *Fox* a maddman when hee canoniz'd this *Bedlam* a *Saint*?

*William King*, *Robert Debnam*, and *Nicholas Marsh*, all three hang'd in *Chains* by *King Henry* the eight in the 24. yeare of his *Raigne* for theft and sacrilegious robbing of a Church in *Kent* are proposed

posed in this Calendar for Godly Mar-  
tyrs and holy People ; Fox to honour  
these holy men setteth downe a very  
goodly printed pageant with this title  
over it. *William King , Robert Debnam ,  
and Nicholas Marsh hanged , for taking  
downe the rood of Dovercourt.* Mark how  
Fox confesseth, *they tooke downe the Rood,*  
and saith further they did this to reme-  
dy the superstition of worshipping the  
Rood then us'd by Catholicks, and ad-  
deth those tender words of these his  
four theeving Saints.

*Wherefore (saith hee) they were moved  
by the Spiritt of God , to trauell out of  
Dedham in a wonderous goodly night, both  
hard frost, and faire Moonshine, &c.* By  
this hee ascribeth stealing and robbing  
of Churches to the Spiritt of God, and  
says God gave those Saints a very faire  
Moonshine night to goe robb this Church.  
But what did King Henry and his Coun-  
sell judge therof? Fox himselfe tells you  
in this Language.

Fox  
pa. 940.

*Notwithstanding (saith hee) these  
three, whome God had blessed with his  
Spiritt,*

Spiritt, were afterwards indighted of Felonie, and hang'd in Chaines, within halfe a yeare after, or therabout. Thus writeth Fox of these three holy Theeves, which were hang'd soe solemnly in Chaines for Robbery, and Sacriledg, which things yet (as you see) Fox is not ashamed to ascribe to the particular instinct of Gods Spiritt. Saint Augustin said of the Donatistes, (those especially called Circumcelliones) who committed Robberies and killed one another, and after, were reputed Martyrs by their owne faction: *Vivebant* (saith S. Augustin) *ut Latrones, honorabantur ut Episc. Martires.* That is: „ They lived as<sup>68.</sup> „ Theeves, and were honoured by „ those of their owne Sect as Martyrs. The same wee say of King, Debnam, and Marsh, Foxes holy Theeves.

Soe liberall is Fox in canonizing Saints, as hee gathers into his Calendar many different sectaries of oppositt opinions, that cannot possibly agree or stand together, (you shall hereafter see them quarrelling and putting one another

*¶ Vic-* other out of the Calendar) as *Waldensians,*  
*klifs* *Albigentians, Wicklifsists, Lollards, Hussites,*  
*Errors* *Thaborists, Anabaptists, and Lutherans,*  
*about* who abhor, and condemne expressly  
*that Sa-* our *English* Protestant Religion at this  
*crament* day, and each one defending, yea  
*Acci-* dying for his sect and in maintenance  
*dentia* of his peculiar opinions, are heer all  
*non ma-* cuppled, and joyned together in  
*ment si-* this *Calendar* as fellow Martyrs.  
*ne sub-*  
*jecto in*  
*eodem*

Hee Canonizeth *Iohn Wicklif*  
*Sacra-* from whome came the Sect of  
*mento.* *Wicklifsians.* „ And calleth him a chosen  
*substan-* „ man raised up by God for lightning  
*tiapau-* „ the World and Impugning the  
*nis na-* „ Church of Rome; and yet *Wicklif*  
*turalis,* „ taught and belieu'd *Articles*, that the  
*¶ vini* Protestants of *England* at this day doe  
*natura-* not, as that of the *Real-Presence*, \* the  
*lis ma-* Doctrin of *Purgatory*, and other *Arti-*  
*ment in* cles: will you heare *Sir Iohn Oldcastle*  
*Sacra-* a prime *Wicklifsian* his Protestation at  
*mento* his death of believing the *Real-Presence*,  
*Altaris.* after confessing *Articles* about the *Blessed*  
*Errores* *Trinity* and *Christes* Diety. *Sir Iohn Old-*  
*damna-* *Castle* cometh to treat of the *Sacrament*  
*is in* of  
*Concilio*  
*constan-*  
*tienfis.*

of the Aulter hee protesteth thus; (as Fox  
himselſe writeth : And for as much as  
I am faulſly accused of a miſbeliefe in the  
Sacrament of the Aulter : I ſignify here to  
all men, that this is my faith concerning that :  
I beleeve in that Sacrament to be contain-  
ned very Chriſts Body and Bloud, under the  
Similitudes of Wyne and Bread, yea the  
ſame Body, that was conceived of the holy  
Ghoſt, borne of the Virgin Mary, donne on  
the Croſſe, dyed and was buried, and a-  
roſe the third day from death, and  
now is glorify'd in heaven. The ſaid  
Old-Caſtle ſhew'd his beleeſe a-  
bout three ſorts of men thus :  
„ The holy Church I beleeve to be  
„ devided into three ſorts or Compa-  
„ nyes, wherof the firſt are now in hea-  
„ ven &c. The ſecond ſort are in Pur-  
„ gatory abyding the mercy of God and  
„ a full deliverance of payne. The third  
„ upon Earth &c. You ſee that Old-  
Caſtle a Wickeliſian doth clearly beleev'd  
the Doctrin of Purgatory, which Fox  
did not, nor doe the Proteſtants of Eng-  
land now, wherfore to this ſpeech of

Sir Joh.  
Old-C.  
his Pro-  
teſta-

tion  
at his  
death.

Fox  
pag.  
314.

PUR-

*Purgatory*, Fox thought best, ( least it might disgrace his new Martyr ) to add this parentesis of his owne ( if any such place bee in the *Scriptures* &c. ) which was perfidiously done of Fox. It is to be supposed that *Wicklif* held some things with us, and some things with the Protestants, and somthings different from both, and yet Fox must have him and his Sect to be of his owne Communion, and make him a Martyr, though hee confesseth and soe doth *John Bail* alsoe, that hee was neuer as much as imprison'd for his faith, but his bones were taken up forty years after his buriall, and burned by the Commaundement of the *Councell of Constance* for his Heresies discovered after his death, and for this Fox made him a Martyr, and consequently hee became Martyr without feeling any paine, or without the Consent or Concurrence of his owne will. Take here some *Articles* of *Wicklifs* Doctrin to which I presume the Protestant will not agree. One is.

That



That it is against Scripture for any Ecclesiasticall Minister to have any temporall possessions at all. What think you? will the Ministers of England agree to this?

Another. That as long as a man is in deadly sinn: hee is neither Bishop nor Prelate.

Another. That Temporall Lords may according to their owne Will and discretion, take a way the temporall goods from any Church-men when soever they offend.

Think you, that the Protestant Church-men of England agree to this Article?

Another. Tythes are meer Almes, and may be detained by the Parishoners, and bestow'd Where they Will at their pleasure. This Article alsoe cannot relish Protestant Church-men.

These and many more Articles of Wicklif have been condemned by the Catholick Church as Hereticall, and himselfe as an Heretick, though hee held divers poynts of the Catholick Religion, as holy Orders, Consecra-

tion, Excommunication, Purgatory, and other like. But Fox makes him a Martyr for holding some poynts with the Protestants, though differing in other Materiall poynts.

But this is the Beggery of his new Church, that it cannot be made up but by such dunghill cloutes as *Wicklefians*, *Lollards*, *Albigensians*, and the like, which are cast of by the Catholicks and rejected, for that they have not agreed in every point of the Catholick beleefe according to the creed of *Athanasius*: such is the integrity, severity, and Majesty of our Church, that wee reject as spotted, and blemish'd raggs all such as beleeve not all *Articles* of Faith propos'd by the holy Catholick Church: this is according to *Saint Augustins* Doctrine. *Ecclesia Vniuersaliter perfecta est & in nullo claudicat.* That is: „ The true „ Church is Univerfally perfect, and „ doth hault in noe one poynt of beleefe.

Now you shall see how *Wicklef* fellow-Saints condemn'd him for an  
Here-

Heretick, and consequently one that should not be placed in the *Calendar of Saints*: *Luther* the great *Elias* and Prophet of Germany, (as *Ioannes Cockleus* *Ioann.* and *Surius* doe recount:) held *Wicklif* *Cochl.* for an Heretick: such alsoe was the Iudgment of *Phillip Melankton*, which *Luteri.* against *Iohn Fox* must needs be much *Surius* avaylable, who placed him for a fellow- *in hist.* Saint, together with *Wicklef* in his *Anno* *Calendar*. What then says *Melankton* of 1517. *Wicklef*? hee speaks thus: *Insspxi* *Wicklefum*, *qui valde tumultuatur in hac* 1518. *Controversia*, &c. That is: „I have *Melan.* „look't over *Wicklef*, who behau'd *Epist.* „himselfe tumultuously in this Con- *ad Fre-* „troverfy ( of the *Lords* supper ) and *dericum* „more then this, I have found many *Mico-* „Errors in him, by which a man may *nium.* „make Iudgment of his Spirit. It is „certaine, hee neither understood nor „held the Justice of Faith. Hee said in another place. *Plane surebat Wicklesus* *Melan.* *qui negabat, licere Sacerdotibus tenere pro-* *in Apol.* *prium*. That is: „*Wicklef* was playnly *tit. de* „out of his wits, when hee did deny, *human.* *tradit.*

*in locis com. tit de potestat. Ecclesi.* that it was lawfull for Priests to hold any thing proper.

Well then, *Wicklef* a furious man that stirred up sedition, and was ignorant of the very foundation of the Protestant Gospell, to wit, of their Doctrin of Salvation by only faith, ( as both *Melankton* and *Luther* affirmed *Wicklif* to be ) with what spirit, think you, doth your Apostata Fryer Bale call him an *Elias*, a morning starre, an Organ of Christ, an habitacle of the holy Ghost.

But if you will listen to Catholick writers who liu'd about the same tyme with *Wicklif*, as *Thomas Walsingham*, and *Thomas Waldensis* in their learned writings, you shall finde him to have been one of the most pernicious, wicked, dissembling, Hypocriticall, impugn-ers of Christ and his Doctrin that ever was in the Church of God. *Walsingham* doth beginn a Narration of *Wicklif* thus.

*Wals. in hist. Ricard. Rigs 2 anno Dom. 1382:* Eodem tempore ipse verus Hypocrita, Angelus Sathana, Antichristi pra ambulus non nominandus, Ioannes Wicklef, vel potius (wicked-

(wicked-beleeve) *Hereticus*, *sua deliramenta concinnavit*, *reassumens damnatas opiniones* &c. That is : „ At the same „ tyme the very true Hypocrit, the „ Angell of Satan, the forerunner of „ Antichrist, the heretick Iohn Wicklif, „ or rather (*wicked-beleeve*) not being „ worthy the naming, continved his „ madde and new devises, renewing „ againe old damned opinions and heresies, &c.

You see how holy a man *Wiclef* was by the Testimony of Catholick writers, who knew him better then *Fox* did; however wee must leave him a Saint to fill up that new *Calendar*.

*Fox* is not ashamed to place in his *Calendar Lollards* a Sect of Hereticks ancienter then *Wicklifians* by 50 years, who in some things held with the Protestants and *Wicklifians* against the Roman Church, as against the Invocation of *Saints*, Fastings, Prayers, and the Sacraments of *Pennance*, *Matrimonie*, *Extrem-unction*, and the like: they had

alsoe particular Opinions of there owne  
against *Baptisme*, *Eucharist*, and the like.  
They had alsoe theire peculiar fanatick  
Opinions, ( as *Tritemius* saith. )

The peculiar  
opinions  
of the  
Lol-  
lards  
accor-  
ding to  
*Trite-  
mius*.

1. „ That *Lucifer* with the rest of  
his Angells were injuriously thrust  
out of heaven by *Michael* and his  
Angells, and consequently to be re-  
stored at the day of Iudgment. And  
that *Michael* and his Angells, are to  
be damned for the forsaide Injury, and  
to be delivered over to everlasting  
punishment, from the day of Iudg-  
ment forward.

2. „ That our *Lady* could not beare  
*Christ* and remaine a Virgin, for that  
soe hee should have been an Angell  
and not a man.

3. „ They held that *God* did only  
punish such wickedness as is done  
upon Earth. But if any thing be done  
underground, it is not punishable.  
And therefore in caves and sellers un-  
der-ground, they were accustomed  
to exercise all abomination. And of  
this hee relateth a certaine Story hap-  
pened

opened in Germany, which was that  
 one *Gisla* (a young Woeman of their  
 Sect) comming to be burned for  
 Heresie, shee was asked whether  
 shee were a Virgin or noe: where-  
 unto shee answered, that above-  
 ground shee was, but under-ground  
 not.

This Heresie the *Lollards* grounded  
 upon that saying of the Psalme. *Terram* *psal.*  
*autem dedit Filiis hominum.* That is: 113.  
 God hath given the Earth to the Child-  
 ren of men.

I will conclude in this place with  
*Fox*, a Father of lyes, the greatest Hy-  
 pocrit and Falcificator of that age, or  
 this; for prooffe heerof I remitt you to  
*Father Persons* (a famous man of blessed  
 memory, a great Ornament to his Or-  
 der and all the Church of God) in the  
 third part of his treatise in the Addi-  
 tion hee made or the Relation of the  
 tryall made before the King of France  
 in the year 1600. between the Bishop  
 of *Enyeux*, and the Lord *Plessis Mornay*.  
 Page 59. 60. 61.

*The*        „ I have had Occasion these monethes  
*words* „ past to peruse a great part of his last  
*of Fr.* „ Edition of *Acts and Monuments*, prin-  
*Persons* „ ted the fifth tyme in the yeare 1596.  
       „ and doe find it soe stuffed with all kind  
       „ of falshood, and deceitfull manner of  
       „ telling tales, as I could neuer ( truly )  
       „ have beleevved it, if I had not found  
       „ it by my owne experience. And I  
       „ doe perswade my selfe fully ( notwith-  
       „ standing all his Hypocriticall words  
       „ and protestations, which are more,  
       „ and oftener repeated by him, then in  
       „ all the writers together, that I have  
       „ read in my life ) that there is scarce  
       „ one whole Story in that huge vo-  
       „ lume, told by himselfe, except when  
       „ hee relateth other mens words out  
       „ of records, and therby is bound to the  
       „ formality therof, but that it is falsi-  
       „ fied, and perverted one way or other,  
       „ either in the beginning, middle, or  
       „ end, by adding, cutting of, conseal-  
       „ ing, false translating, wrong cyting,  
       „ or cunning juggling, and falsifica-  
       „ tion.

Hee



Hee saith further. „ A certaine lear-  
 „ ned Student of Divinity, brought to  
 „ mee of late 30. places taken out of  
 „ two only leaves of Fox his booke to  
 „ witt, from the 12. to the 14. which  
 „ I looking upon found them all most  
 „ evident by conference of the Catho-  
 „ lick Authors aleaged by the said Stu-  
 „ dent : and moreover, besides these  
 „ thirty, I did discover soe many other  
 „ plain Falshoods, and manifest will-  
 „ full lyes, in those only two leaues, as  
 „ might well double the former num-  
 „ ber; and I doe offer to prove them,  
 „ one, by one, if any Frind of *Iohn Fox*  
 „ will joyne issue with mee upon this  
 „ poynt.

Infine *Father Person* concludes with  
*Fox* that if all the Falsifications and  
 lyes in his great volume of *Acts and Mo-  
 numents* were well sifted, the number  
 and account would swell soe high as it  
 would much surpass *Iohn Sleydans* Story  
 in this kinde (though hee bee the Pro-  
 testants *Protochronicler*) out of whome,  
 noe lesse then an eleven thousands lyes

were gathered by the Catholick writers of *Germany*. Let Fox goe along for his Companion, if not master in the art of lyeing.

## XVI. CHAPTER.

The fift Quære , what Company hath Sall forsaken ,  
and who are they hee  
now sticks unto.

**T**O this Quære an answer is Soon given : that *Sall* having shamfully deserted the Catholick Faith, hath alsoe abandoned their side, and hath passed to those that professe the Religion, or rather Heresie hee hath embraced. This is made manifest out of his owne words in his *Recantation*.  
„ All considered well (saith hee) I did  
„ conclude the way of the Church of  
„ *England* to be safer for my Salvation:  
wher-

„ wherefore resolved to declare as I *Out of*  
 „ doe hereby seriously , and in my *Salls*  
 „ hart without any Equivocation, and *Recan-*  
 „ mentall Reservation, in the presence *tion.*  
 „ of God and this Congregation ; I  
 „ declare, that I doe give my full and  
 „ free assent to the XXXIX. *Articles*  
 „ of the *Church of England* , for holy  
 „ and wise, and grounded upon the in-  
 „ fallible word of God ; acknowledg-  
 „ ing the Romish Tenets against them  
 „ to bee false and superstitious, especial-  
 „ ly that of *Transubstantiation* , as forc-  
 „ ing upon Christians a beleefe of  
 „ monstrous Miracles , repugnant to  
 „ human reason, and not grounded upon  
 „ devine Testimony.

Sall there is an end of you goeing out  
 of the *Arch* , not like the Dove , that  
 returned carrying in its mouth a branch  
 of an Olive tree ; but like the crow that  
 neuer came back againe, it may be much  
 feared , this may be your dismall  
 end.

But having now bid adieu to us  
 whither doe you goe ? you pass indeed  
 from

from us to a great Congregation of men, who all of them put in a just claime to have you of their Company and Communion.

All out of the *Arck* are your Companions ; of these you have in the Law of Nature, in the written Law, and the Evangelicall. All these ( wee call them Hereticks ) were Armyes fighting against the eternall Verity, and the goodness of God, all are your Companions.

I remember to have said aboue out of *Tertulian*, that Protestants and other Hereticks being not able to shew the succession of their Church, were forced to grant, it was for a tyme invisible ( which is against the nature of a true Church ) yet for all this I cannot deny but that Heresie is ancient, and had its being before man was created.

The first Hereticks therefore ( and before mans creation ) was *Lucifer* with some rebellious Legions that with him stirred up sedition in heaven, when

*Lu-*

*Lucifer* out of Pride would bee esteemed an *Anti God*, with him joyned in the quarrell severall Bands of Angells, and fell all with him. „ And there was „ seen (saith the Book of Revelations) „ another signe in heaven, a great red „ Dragon, and his taile drew the third „ part of the starrs of heaven, and cast „ them to the Earth. *Apocal. cap. 12.*

The sedition and Rebellion is there discribed. After followes the fight between *Lucifer* and those of his side, and *Michael* the *Arck-Angell*, Captain of the innumerable Legions, that remaind obedient to *God*, and these had the victory. „ And there was made „ a great Battle in heaven, *Michael* and „ his *Angells* fought with the Dragon, „ and the Dragon fought and his *Angells* : and they prevailed not, neither „ was there place found any more in „ heaven. And that great Dragon was „ cast forth, the old Serpent, which is „ called the *Deuill* and *Sathan*, which „ seduceth the whole World : and „ hee was cast into the Earth, and his „ AN-

,, *Angells* were throwne downe with  
,, him.

From *Heresie* and *Hereticks* in  
heaven let us pass to those on Earth.

## Hereticks in the Law of Nature.

*Cain*  
the first  
*Here-*  
*tick.* **A**S soone as *God* began to be  
worshipped on Earth, the *Here-*  
*sie* of *Cain* sprang up, who deny'd *Gods*  
*Providence*, and murdered his brother  
*Abel* for maintaining *Gods Providence*;  
*Cains* Envy could not brook *Abels* In-  
nocency.

*Lamech*  
the se-  
cond  
*Here-*  
*tick.* The second *Heresie* was that of *La-*  
*mech*, who married two wives at once,  
and soe deny'd the Unity of the  
Church : *God* drew but one *Ribb* out  
of *Adam*, and of that made but one  
*Woeman*, and said to them. *Et sunt duo*  
*cap. 2.* in carne una, *Lamech* violated this Law by  
taking two Wives, which was an *He-*  
*resie*.

3. The

3. The Gyants were the third sort of Hereticks.

4. All those that did not enter the Ark, and perished in the Deluge, were Hereticks.

5. Cham after the Deluge mocked his Fathers nakedness, and was *Eo Namine* Pratriarck and Father of all those scoffing Hereticks that contemne the holy Fathers, saying they were ignorant, unlearned, and blind. You see by this, there was one Heretick (*Cham*) in the Ark, wherein were in all but eight Soules.

6. Those that were building *Babell*; were Hereticks, and the figure of Hereticks that follow'd them; God confounded their tongues, soe that they could not understand one another, it is soe this day with Protestants stricken by God with a giddiness, and soe disagreeing in Religion and Opinion, as upon this one Text of Scripture, *HOC EST CORPUS MEVM*. There are 400. Opinions, and Interpretations. God hath confounded them in their

*Math.  
cap. 26.  
v. 27.*

theire understanding, tongues, and writings.

7. *Esau* for persecuting his Brother *Jacob*, therby opposing himselfe to God and *Israel*.

These are *Sall* your Companions in the Law of Nature.

## Hereticks in the written Law.

1. **F** Rom the tyme the Church of God was planted in *Egypt*, wee find *Tim. 2.* by tradition that *Iannes*, and *Mambre*, *cap. 3.* who resisted *Moyse*, were the first Hereticks; of those speaks *Saint Paul*. But as,, *Iannes* and *Mambre's* resisted *Moyse*,,, soe these alsoe resist the truth, men,, corrupted in minde reprobat concerning the faith.

2. All those that dyed in the desert murmuring against God, and *Moyse*, and his directions and commaunds.

3. *Chore* and *Dathan* with their seditious



ditionous companions that opposed *Moyſes* and his authority.

4. *Nabab* and *Albiu*, that put ſtrange fyre in the Infence of the *Lord*.

5. All thoſe ſtrange *Kings*, that made warre againſt the *Children* of *Iſrael*.

6. All the falſe *Prophets* of *Baal*, and all of that kind.

All theſe, *Sall* are your companions in the written *Law*.

## Hereticks in the Evangelicall Law.

I N the tymes of the *Law* of nature, and of the written *Law*, there haue not been ( if I am not miſtaken ) above 20. Kindes of Hereticks ; but in the Evangelicall, or in the *Law* of grace they have been above 600. of them. A man would ſay it were hard to beleeeve this, ſeeing the ſtandart of the *Croſſ* after *Chriſtes* paſſion hath been liſted up againſt hell and hereſie, the  
P kingdom

kingdom and power of the Devill diminished, Idols cast down, Atheisme bannished, and the Empire of Hell on Earth as it were destroy'd by the Bloud of *Iesus*, Vertue, Piety, and the light of Grace; for all this woefull experience proues what I have said to be true.

S. Cyp.  
lib. de  
Vnitat.

And Saint Cyprian giues you the true reason wherfor in these words. *Cum videret inimicus idola derelicta, templa sua deserta, exogitauit novas fraudes, hereses inuenit, & scismata, quibus fidem subuerteret.*  
 „ When *Sathan* saw ( after our *Sauours*  
 „ *Passion* ) the Idols cast away, and his  
 „ tempels deserted hee thought of new  
 „ fraudes, hee inuented heresies, and  
 „ scismes, by which hee might sub-  
 „ uert faith and sanctity.

*Sathan* therefore the Father and Author of all lyes and Heresies, seduced men from the way of truth and stirred them up against the Church and Verity; these kinde of men sowed Heresyes and Scismes, and some of them began like Hypocrits, covering their damnable Doctrine with a cloack of Sanctity, such were

were *Arius*, *Iohn Wicklef*, and many more; and even the worst liver of them pretended a kind of Piety in their Opinions, and as it were a speciall regard of the glory of God; grounding all Sanctity and Salvation upon Sanctifying faith alone, and upon this account some of them took away free will, others good works, fasting, pennance, and allkind of Mortification, they did but mock all these things, others took away the Invocation of *Saints* and *Angells*, and Doctrin of Purgatory, Indulgence, and Prayers for the dead; others reduced seven *Sacraments* unto two or rather to one, to wit, *Baptisme*, and others have even destroy'd this *Sacrament*, teaching infants to be saved in the faith of their *Parents*, and that *Baptisme* is but a meer ceremony that might be used, or omitted without sinne, others said the Commaundements were impossible to be kept, and others held they did noe way oblige Christians, and that they were only made for the *Iewes*; but oboue all *Calyin* was

foe zealous in attributing mans Salvation only to the *Passion* and *Bloud* of *Iesus*, that hee held all the good works man could doe of noe value or effect: yea hee termed *Bona opera hominis piacula, sordes iniquamenta*. By this you see the Doctrins taught by Hereticks were but *mera somnia & deliria*, and a good part of the thirty nine *Articles* of the *Church of England* are such.

I shall herafter in a convenient place, give you a long Letany of Hereticks, but it will be noe way holy. In this place I will only set downe the Sect of *Quakers* that sprung up in *England* some years agoe, their principall theorems and tenets are.

1. That they are imediatly cald by *Iesus*, and sent to convert the world as the Apostles were by an extraordinary mission.

2. That God being a pure Spirit, is to be honoured only by the Spirit, wherfore they condemne all bending of knees, and all exteriour signes of Religion, and worship due to God.

3. That

3. That it is superstition to light Candles by daytyme, to weare Capps, Copes, Albs, or any sacred vestments.

4. That it is Idolatry to build Churches, put up Crosses, or the Images of *Christ* or his *Saints*, or render them any Worshipp.

5. They denye and reject the name of *Sacrament*, and affirme that Baptizing in water is not of devine Institution.

6. They place the greatest part of their Religion in Contemplation and Meditation, and they soe strive to stir up strong and senceible fervour and heat of Spirit, that somtymes excites in them motion and trembling of all the body, from this they have the name of *Quakers*, and they take this trembling for a great marke of perfection, and interior Devotion.

I have given you the Theorems of this ridiculous Quaking Sect, because they are new, and not soe well knowne to all. Oh With what illu-

sions doth *Sathan* deceive these poore Soules.

Theire Author was one *James Naylor*, to whom all of the Sect gave the greatest titles of honour, and respected him as *Iesus Christ* himselfe. Hee was notwithstanding condemned in *Cromwells* tyme in the month of *December* anno *Domini* 1654. to a perpetuall prison, after being whipt publicly, and his tongue bored with a burning Iron.

*Sall* you see the number of your miserable Companions is almost infinit, but this great multitude of them will bring you noe joy or comfort: *Multiplicata est gens eorum, quibus te junxisti, sed non est multiplicata latuita.* When the *Sonne* of *God* shall come downe and condemne them all to burne in eternall flames, *Sall* what will you doe? to prevent such a neuer ending misery, lament in tyme and repent, and cry to *God* to have mercy on you.

## XVII. CHAPTER.

A Discussion of some parts  
of Salls Recantation.

A Little after the beginning hee  
 „ speaks thus. „ And by frequent  
 „ reading of holy *Scripturs*, *Fathers*,  
 „ *Councells*, and *Histories* of the  
 „ *Church*, my knowledg. was furthe-  
 „ red, and my Iudgment ripened, I be-  
 „ gan to doubt of severall *Articles*, in-  
 „ troduced by the use and Authority  
 „ of the *Roman Church*, repugnant to  
 „ human reason, and not warranted by  
 „ devine writt; as *Transubstantiation*,  
 „ *Indulgences*, *Purgatory*, *Worship* of  
 „ *Images &c.* Yet smothering scrupels,  
 „ partly fearing the severity of the  
 „ *Country*, against opposers of their  
 „ *Tenets*, partly amused with a suppo-  
 „ sition that the *Church* and *Pope* of  
 „ *Rome* were infallible in their decrees

„ touching Faith, and soe mought stand  
 „ with security to their Declara-  
 „ tion.

*Sall* the reading of *Scriptures* well  
 vnderstood, and of Fathers, Councells,  
 and Church-Histories, could not give  
 occasion or ground to you or any man  
 to doubt of *Articles* of Faith professed  
 in the Catholick Church, but true it  
 is, that *Scriptures* understood and ex-  
 plained amiss by men presuming much  
 of their owne witt and learning (like-  
 ly you are one of those) leadeth to  
 Heresie and Errors. *S. Augustin* teach-

*S. Aug.* eth soe. *Neque enim* (saith hee) *natae*  
*Tom. 9.* *sunt Hereses, nisi dum Scripturae bonae non*  
*expos.* *intelliguntur bene, & quod in eis non bene*  
*Evang.* *intelligitur, etiam temere & audacter asse-*  
*Ioan.* *ritur.* That is : „ Nor doe Heresies  
 38.

„ spring up, but when good *Scriptures*  
 „ are not well understood, and that  
 „ which in them is not well understood  
 „ is rashly and boldly asserted. *Sall* I  
 feare much this presumption carryed  
 you out of the Church.

But one thing I must tell you, when  
 you



you began to doubt of Transubstantiation and other Articles of Faith, you began to want Faith: *Quia dubius in fide infidelis est*, That you began to stagger in Faith is manifest, because you began to doubt of the Verity of Articles proposed by the Church, to be of Faith, as are those of Transubstantiation, Purgatory, and the like: *Nam certum est, qui supponit Auctoritatem Ecclesie veritatem vel dogma docentis ac profitentis, non esse certam & infallibilem, in fidelis est, Hereticus est*. That is: „It is cleare and certaine, who supposeth the Authority „of the Church, teaching, or professing Transubstantiation, or any other „Article, not to be certaine and infallible is an Heretick and an infidell: Your owne words above cited conuince you of being in such feare and doubt, wheras, ( had you supposed the Churches Authority infallible and certaine, ( as indeed it is ) you would not have any way doubted of the mentioned Articles to appertain to Faith; this is evident: *Quia certitudinem habens*

*alicujus propositionis non potest habere ejusdem dubitationem.*

*Saint Bernard* pondering the defini-  
*Epif. ad tion Saint Paul* gives of Faith : *Fides est*  
*Hebr. sperandarum substantia rerum argumentum*  
*cap. II. non aparentium.* Says : *Audis substantiam,*  
*non licet tibi in fide putare vel disputare pro*  
*libito , non hac illacque vagari per incerta*  
*opinionum ; per devia errorum ; substantia*  
*nomine aliquid tibi certum fixumque pre-*  
*figitur, certis claudens finibus, certis limitibus*  
*arctans.* That is : „ When you heare  
 „ the word Substance , it is not lawfull  
 „ for you to doubt or dispute in points  
 „ of Faith according to your owne  
 „ head and fancy with incertainty of  
 „ Errors and Opinions : by the word  
 „ Substance something is appointed to  
 „ be beleaved , that is certaine and  
 „ fixed. The *Saint* said excellently well,  
 because it is the genious of Hereticks  
 to chuse what they will beleave ac-  
 cording to their owne Iudgment,  
 and not as the Church doth ap-  
 point.

*Saint Thomas* saith in Substance  
 the

the same in these Words: *Hereticus intendit quidem Christo assentire (in quo differt ab Ethnico & Iudae) sed deficit in eligendo ea, quibus Christo assentiat, quia non eligit ea, qua vere a Christo sunt tradita, sed ea qua sibi propria mens suggerit.* S. Tho. quest. II. art. I.  
 That is. „ An Heretick intends to as-  
 „ sent to Christ his Authority ( in  
 „ which hee differs from an Ethnick  
 „ and Jew ) but hee is deficient in el-  
 „ lecting those things, by which hee  
 „ should assent to Christ, because hee  
 „ doth not chuse those things, which  
 „ are delivered by Christ, but those,  
 „ which his owne minde doth sug-  
 „ gest.

Sall this is what you have done,  
 which is a great Error: where, had  
 you stood to that Supposition ( a very  
 true one ) that the Church and Pope  
 are infallible in their decree's touch-  
 ing Faith, all had gon well with you,  
 relying on such a Supposition you had  
 not doubted, nor feared, nor wavered,  
 nor erred, because the Church is the  
 Pillar of Verity, and ( because you did  
 not

not stick to this Pillar (the Churches Authority) you have doubted in matters of Faith, and soe I will and must leave you, after teaching Divinity soe many years in Spain, *Hominem dubium, & fluctuantem Circa Articulos fidei.*

Sall doe not tell those that read your *Recantation*, that *Transubstantiation*, *Purgatory*, *Indulgences*, and the like Theorems, are intruded upon men for *Articles* of Faith by the Authority and use of the Catholick Church, (by introducing them for such as you speake) as if they had not been *Articles* of Faith before they had been declared, and defined to be such, which is a great Error, they having been such (I mean *Articles* of Faith before such Declaration, *Quia propositiones fidei sunt aeterna veritatis*,) what is this day of Faith, was ever soe, and in like manner whatsoever is now an Heresie was always soe in its owne Nature: soe as the Authority of the Church doth not make any Proposition a Theorem of Faith, that was not soe before, nor lik-

likewise make any Proposition Hereticall that was not soe before, but only defines that Proposition to be of Faith, that is and was ever soe, and condemns that for an Heresie that is and was soe.

Nor are *Articles* of Faith ( as Sall affirms ) repugnant to human reason, but transcending human reason ; as *Saint Thomas* teacheth : *Fidem non esse contra sensum sed esse de eo, ad quod sensus non attingit* : much les is Faith repugnant to reason, a nobler faculty, then that of sence ; yet for all this, wee may not say that reason can comprehend an *Article* of Faith. Will you beleeve nothing Sall, but what you can comprehend, and as it were demonstrat by human reason and discourse ? This is not Faith, but Science. The silliest Catholick old woeman in your Country will tell you, that in beleeving you must take Faith and leave reason ; And *Saint Augnstin* saith the same as thus. *Quod intellegimus, debemus rationi, quod credimus Authoritati.* Had you ankored your

S. Aug.  
lib. de  
utilitate  
credendi

your selfe *Sall* upon the Authority of the Church ( as most eminent Schoolmen of our side doe, ) you had not fallne into Heresie, but you presumed to much on your owne witt, and wanted humility and necessary vertue : *Saint Augustin* reprehends such kinde of men, as would circumscribe matters of Faith within the sphere of reason and discourse, in these words. *Eccè qualibus Argumentis omnipotentia Dei humana contradicit infirmitas, quam possidet vanitas.* That is : „ Behold with what „ kinde of Arguments doth human „ weakness, mastered by vanity, con- „ tradict the omnipotent power of „ God.

The *Paulin* definition of Faith ( the most perfect of all definitions ) doth clearly demonstrate that the force of reason cannot comprehend Articles of Faith : *Illā particula Argumentum non aparentium clarè significat objectum fidei esse rem non visam, cui firmiter adheret intellectus non ex rei evidentia, sed ex auctoritate divina, & per illam particulam non*  
ap-

*apparentium distinguitur fides a Scientia & intellectu, per quem aliquid fit apparens.*

That is. The Argument of things not appearing, doth clearly signify the object of Faith to be a thing not seen; to which the understanding doth adhere not for the Evidence of the thing, but for the devine Authority revealing it; and by that particle of things not appearing Faith is distinguished from Science and understanding of objects, by which a thing is made appearing. This is the Opinion of Nicholas de Lira, and others.

It is alsoe the Opinion of Devines commonly, *Visum non esse objectum fidei.* S. Tho.

And Saint Thomas saith elswher: *Quod nihil est objectum fidei nisi sub ratione non apparentiu.* I. 2. q<sup>s</sup> 67. S. Tho. 2. 2. q. 1. d. 4.

XVIII. CHAP.

## XVIII. CHAPTER.

The Doctrin of Transubstantiation defended against  
Sall a new Protestant.

**T**Here is noe Protestant soe maddly obstinate, as to give *God* the lye to his face and in'plaine tearms to say, though hee did know *God* did reveale the Doctrin of *Transubstantiation* as the Church of Rome doth propose and maintaine it, I would not beleeve it : noe, all Protestants acknowledg (and generally all Hereticks) *God* to bee truth it selfe, and not able to deceive, or bee deceived.

The obstinacy therfore of Protestants against *Gods* verities is not as they are uttered immediatly by himselfe, but as they are proposed by his Church, as  
in



in the point of *Transubstantiation* Sall become lately a Protestant doth not beleewe the Catholick Church proposing that Doctrin as revealed by God, but says it is not warranted by devine writt, (the same hee says of *Indulgences*, *Purgatory*, worship of Images &c.) but introduced and made an Article of faith by the use and Authority of the Roman Church.

Against cleare evidence there can be noe obstinacy, the object of it must be involved in some obscurity, otherwise the will (which is the source of obstinacy) would not bee able to master the understanding. There is nothing more cleare and evident to the understanding then this proposition. If God said or revealed any thing its very true. The obstinacy therfore of Hereticks doth not contest with this cleare and confessed truth. It only doubts, or denyes, that God said or revealed any such thing as the Church pretends.

By this it appears, in what Sall and I doe differ about *Transubstantiation*;

Q

for

for hee doth not beleewe the Church proposing and defyning the Doctrin therof, as revealed by God. The Heretick beleeves, what the Church proposeth, as revealed, *only conditionally*; if God reveal'd it, reserving to his owne privat Iudgment, or to that of his privat Patriarks Luther, Zwinglius, Calvin, &c. this determination; but the Catholick *Absolutly*, and doubts not, but God revealed, what the Church proposeth as revealed, submitting his Iudgment (in matters of Faith) to what soever the Church doth define, or declare.

This is the case of Hereticks. They protest, if they had thought or beleeved, that the Doctrin of the Roman Church in controverted points, were revealed by God, they would hartily imbrace it; but they doe not consider this very if, or *doubt* is Heresie: for they have noe reason to doubt, but that the Roman Catholick Church hath Commission and power of defining and declaring what is revealed by God, seeing it hath the  
evi-

evident signes of a true Church, as *Miracles, Sanctity of Doctrin and Life, continuall Succession* (from the Apostles to the present age) both of Pastors and Doctrin. These signes may be easily perceived and knowne by all people, as Clownes, Souldiers, and other illiterate persons: let them examin the Histories of their owne Countreyes, and the Religion of their Ancesters, which soever amongst all the Christians Churches, had, and hath the aforesaid signes; that Church must be heard, obeyed, and beleaved, as having Gods Authority and Commission, to decide all doubts, and Controversies of Faith; who soever beleeves not her diffinitions, and obeys not her decrees and Canons in points of Faith is an obstinate Heretick; and such is Sall having deserted and condemned this Church.

But Sall tells us the Doctrin of *Transubstantiation* is a novelty, not found in Scripture, but brought into the Church by the Councell of *Lateran* anno 1215. This is a great mistake in Sall: The

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very

very condemning of *Berengarius* as an Heretick for impugning *Transubstantiation* anno 1050. (which was before the Councell of *Lateran* 165. years) proves it was noe novelty, but an *Article* of Faith before that Councell euen from the Apostles tymes. For otherwise I pray you how were it possible that the Patriarks of *Hierusalem* and *Constantinople*; 70. *Metropolitans*; 400. *Bishops*; and 800. *Conventuall Pryours*, who were all present at that great Councell, should all agree in declaring *Transubstantiation* to have been revealed by God to the primitive Church, how can this agree with what *Sall* affirms, that this Doctrin was first invented in the tyme of that Councell. The Canon, or Diffinition of that great Councell was: *In hæc Verba. Verum Christi Corpus, & sanguis in Hieru-* hoc Sacramento Altaris sub speciebus Panis *salem. & Vini veraciter continentur Transubstan-* and *tatis Pane in Corpus & Vino in Sanguinem* *perus. potestate divina* their *Ambas-* For the better declaring of this truth, *sadors.* *Sall*

Sall you know the Church doth not make new *Articles* of Faith, when it defines any controverted Doctrin; It only declares that such Doctrin was delivered to the primative Church, and soe downe along to us, and groundeth its difinition upon *Scripture* or authentick Tradition. As the Protestants object against *Transubstantiation*, that it is a nouelty; Soe did the *Arrians* against *Consubstantiality* that it was a nouelty brought in by the Councell of Nice, wheras said Councell did only define *Consubstantiality* to have been from the Apostles tyme, an *Article* of Faith, and decreed the same should be declared and signify'd by the word *Omoússon*, in like manner the Councell of *Lateran* did define for a mystery of faith *Transubstantiation*, which was soe before theire Difinition, and then they agreed upon the word *Transubstantiation*, but the thing by that word signified was before beleaved as an *Article* of Faith by the whole Church, though expressed in other tearms, as those of *Muta-*

tion, Transmutation, Transelementation, Conversion of the Bread and Wine into the Body and Bloud of Christ.

In the mean tyme I can not understand how *Sall* a new *Sacramentarian* should dispute with us about the Doctrine of *Transubstantiation*, seing hee flatterly denyes the Body and Bloud of Christ to be really, and substantially present in the *Sacrament*. What is more impertinent then to dispute of the manner of a thing, or being, that you should have noe being? The *Lutherans*, who beleeve the Body and Bloud of Christ to be really and substantially in the *Sacrament*, (though erroneously they likewise should Bread to be there) have some reason to dispute with us about the manner of Christes being there, by *Transubstantiation* or otherwise.

The first Hereticks that impugned *Transubstantiation*, were the *Capharnites*, who said: *Quomodo potest hic nobis car-*  
*Cap. 6. nem suam dare ad manducandum.* And againe. *Durus est hic sermo.*

When our Sayiour said, „ I am the living

„ living Bread, that came downe from  
 „ heaven. If any man eat of this  
 „ Bread, hee shall live for ever: and  
 „ the Bread which I will give, is my  
 „ flesh for the life of the World.  
 „ The Iewes therfore strove among  
 „ themselves, saying. How can this  
 „ man give us his Flesh to eat? This  
 „ saying is hard, and who can heare it?  
 Sall you see by this is becom a *Caphar-*  
*nite*, and in this point soe are all  
 that imbrace the XXXIX. *Articles* of  
 the Church of *England*.

About the yeare 780. certaine Greek  
 Hereticks called *Iconomachs*, held this  
*Sacrament* to be only an Image of *Christ*,  
 and that his Body was not really in the  
*Sacrament*. In the yeare 800. one *Ioan-*  
*nes Scotus* of the Latin Church, fell into  
 the same Heresie, and after him two  
 ages and more, in the year 1050. *Beren-*  
*garius* denied *Transubstantiation*, and the  
*Real-Presence*.

Before these men, none did impugne  
 this high mystery of Faith, but all  
 the Church did quietly and unani-

mously beleeve the *Real-Presence* of the Body and Bloud of *Christ* in the *Sacrament* : and the aforesaid *Iconomachi* and all other in this point, were confuted by the Fathers, and condemned by the Church in severall generall Councells. The latter Hereticks as *Zwinglians*, *Calvinists*, and and the like *Sacramentarians*, have alsoe been condemned by the Church.

In this high point of Doctrin wee are to beleeve and maintain what the Canons, and Counsell of the holy Church have defined, as that of *Lateran* aboue cited, and others, and of the *Coneil. Councell of Trent* exprelsly and distinctly defining this mystery in the *Triden. Sess. 13. 13. Session* in the sixth Chapter it defines *Cap. 1. more especially the Doctrin of Transub-*  
*stantiation* which is the Conversion of the whole substance of Bread, into the substance of the Body of *Christ*, our Lord, and of the whole Substance of Wine, into the Substance of his Bloud : *Qua Conversio* (soe ends the Chapter) *convenienter & propriè a Sancta Catholica Eccle-*



*Ecclesia Transubstantiatio est appellata.*

The first Canon is in hæc verba. *Si Con-*  
*quis negaverit in Sanctissima Eucharistia Sa-* *Triden.*  
*cramento contineri vere, realiter, & sub-* *Sess. 13.*  
*stantialiter Corpus & Sanguinem una cum* *Canon.*  
*anima & divinitate Domini nostri Iesu* *1. 2. 6.*  
*Christi, ac proinde totum Christum; sed*  
*dixerit tanquammodo esse in eo, ut in signo,*  
*vel figura, aut virtute Anathema sit.* This  
 Canon is point-blanc against Calvi-  
 nians and Sacramentarians. The second  
 Canon is against Wicklefians and Lu-  
 therans; the sixth doth define the  
 Worship of Adoration due to our Savi-  
 our in the holy Sacrament of the Eu-  
 charist.

Wee cannot follow better guides and  
 masters herein then the ancient Fathers,  
 men inspired by God in their writings,  
 who all of them concerning the *Sacra-*  
*ment* of the Altar have beleue'd as  
 wee doe, and asserted the true and Ca-  
 tholick Doctrin touching the same in  
 their writings: if Sall hath any esteem  
 for those holy men, let him take paines  
 to read their writings, and hee shall

finde I promise him, that they all held this *Article* to bee of Faith, to witt, that *Christ* is really and substantially present in this *Sacrament* by *Transubstantiation*, or Conversion of the whole Substance of Bread and Wine into his Body and Bloud. I will not goe, lower then the fifth age, (because *Protestants* regard not the Authority of Fathers later then that age,) in which lived *Chrysostom*, *Hierom*, *Cyryllus of Alexandria*, *Augustin*, *Proclus Constantinopolitanus*, *Theoret*, *Gelasius*, *Leo*, *Hillaricus*, *Eusebius Emiffenus*, &c. In the fourth Century (wherin the first Councell of Nice was celebrated) *Athanasius*, *Hillaricus*, *Cyryllus of Hierusalem*, *Ambrose*, *Basill Opuscatu*, *Gregorius Nyzenus*, *Gregorius Nazianzenus*, *Epiphanius*. In the third age lived *Origen* *Tertulian*, *Cyprian*. In the second *Iustinus Martyr*, *Pius Pope*, *Irimaw*. In the first, the tyme of the *Apostles*, *Ignatius*, *Dionisius Ariopagita*, *Pollicarpe*, and others.

Out of all these Fathers and many more can be produced an infinity of  
passa-

passages, clearly declaring that they beleeved the Real-Presence, and maintained Transubstantiation or the thing thereby signified, and beleeved, and that it was delivered from age to age, from the Apostles tyme, and that this was the Faith of the whole Church. I will content my selfe (which I hope will content my Reader,) in alleaging the Authorityes of some of them.

Tertulian, who lived in the third age, says. *Caro abluitur, ut anima emaculetur; caro ungitur, ut anima consecretur; Caro Corpore & Sanguine Christi vescitur, ut anima de Deo saginetur.* That is: „ The „ Flesh of man is washed with true „ substantiall Water, that the Soule may „ be cleansed; the Flesh is anoynted „ with true Oyle, that the Soule may „ be consecrated; The Flesh feedeth „ of the true and substantiall Body and „ Bloud of Christ, that the Soule may „ be nurrished of God. It is an evident, „ and undeniable inference, that as by „ Water, is understood in this passage of

*Tertul.  
lib. de  
Resur-  
rectione  
carnis.*

„ of *Tertulian* true Water, and by Oyle  
 „ true and substantiall Oyle, soe alsoe  
 „ by the *Body* and *Bloud* of *Christ*, are  
 „ understood the true, real, and sub-  
 „ stantiall *Body* and *Bloud* of *Christ*:  
 For there can be noe reason imagined,  
 why true Water and Oyle should be  
 understood in this passage, and not the  
 true and substantiall *Body* and *Bloud* of  
*Christ*.

The Fathers treating of the *Body* of  
*Christ* in this *Sacrament* doe use these  
 words: *Fieri, confici, creari*. Saint Gy-  
 prian saith: *Qui usque hodie hoc veracissi-*  
*mun & sanctissimum Corpus suum creat.*  
 That is: „ *Christ* to this day doth creat  
 ( in the *Sacrament* of the *Alter* ) „ his  
 „ owne most true and holy *Body*. Saint  
 „ Ambrose saith. *Panis iste, Panis ante verba*  
 „ *Sacramentorum; ubi accesserit consecratio,*  
 „ *de pane fit Corpus Christi.* That is:  
 „ That Bread, is Bread before the  
 „ Words of Consecration, when the  
 „ Consecration comes, of Bread is made  
 „ the *Body* of *Christ*.

Then when the *Saint* had declar'd  
 this

S. Amb.  
 lib. 4. de  
 Sacra.  
 Cap. 4.

this to have happened by the force of the Words of *Christ*, because the speech of *Christ* is so effectually, that it can create things out of nothing, hee added: *Sed post Consecrationem dico tibi quod jam est Corpus Christi: ipse dixit, & factum est, ipse mandavit, & creatum est.* But after the Consecration (*saith the Saint*) „ I tell thee, that now it is the Body „ of *Christ*: hee said, and it was made; „ hee commaunded, and it was created; That is to say, *the Body of Christ was created, which hee says absolutely in that place to have bine made and created.*

In like manner *Bessarion* saith: *Tota* <sup>*Bessar.*</sup> *Trinitas hoc Corpus Altaris creat.* That <sup>*lib. de*</sup> is: „ The whole Trinity doth create <sup>*Virbis*</sup> „ the Body in the Altar. And many <sup>*consecr.*</sup> more of the Fathers have us'd the like manner of speaking, which propositions can not be verified unless the *Body of Christ* is present in the *Sacrament* of the Alter, by a true and substantiall change, or Conversion of Bread into the *Body of Christ*, by which action or reproduction the Fathers affirme Cor-

*pus Christi fieri, confici & creari:* which can not be understood, *de creatione stricte sumpta*, because that any thing may be said created strictly, if must be created of nothing, soe as it must absolutely beginne then to have its being, and that it had noe existence or being before, *Sic connotat vox creari*: Now the Body of Christ in the Sacrament, had existence and being in heaven before the Consecration, and hath after it; *Neque fit ex nihilo in Sacramento sed ex pane.*

There are of the Fathers many and cleare Testimonies proving the Real-Presence of the Body and Bloud of Christ

*Bellarmino* in the Sacrament, which Cardinall Bellarmino sets downe largely, and brings to that purpose the Testimony of all ages. *S. Amb.* Saint Ambrose speaketh thus. *Sicut verus est Dei Filius Dominus noster Iesus Christus, non quemadmodum homines, per Gratiā, sed quasi Filius ex Substantia Patris: ita vera caro est, sicut ipse dixit, quam accipimus; & verus ejus Sanguis est, quem potamus.* That is: „As our Lord Iesus  
„ Christ

„ Christ is the true Sonne of God, not as  
 „ men by Grace, but as a Sonne of the  
 „ Substance of his Father: even soe it  
 „ is his true Flesh, as himselfe said,  
 „ which wee receive, and his true Bloud  
 „ wee drink.

*Saint Damascen likewise saith thus,*

*Non est Figura Panis & Vinum Corporis Sain-  
 & Sanguinis Christi (absit enim hoc) sed Dama:  
 est ipsum Corpus Domini deificatum; ipso lib. 4. de  
 Domino dicente hoc est meum, (non figura Fide  
 Corporis) sed Corpus, & (non figura San- cap. 14.  
 guinis) sed Sanguis. That is. „ That  
 „ as the Bread and Wine is not the fi-  
 „ gure of the Body and Bloud of Christ,  
 „ (God forbid,) but it is. (after Con-  
 „ secration) the very Body of our Lord  
 „ deified? Our Lord himself saying this  
 „ is my Body, (not the figure of my  
 „ Body) this is my Bloud, (not the fi-  
 „ gure of my Bloud. What can bee clear-  
 lyer said against Calvins Herie then  
 this?*

The Fathers prove evidently the  
 Bread to bee substantially converted into  
 the Body of Christ, and in this they praise  
 the

the infinit power of God. Likewise that after the words of Consecration, the bread is noe more there, but the true flesh of Christ, and that in this mystery wee are to beleeve the words of Christ rather then our owne senses. To this purpose Saint Ambrose ( whose faith was the generall faith of Christendome in

*S. Amb. de his qui Mysteriis imitantur.* his days. ) *Quantis utimur exemplis, ut probemus hoc non esse quod natura formavit.* That is : „ By how many examples doe „ wee use to prove that which is in „ the Sacrament, is not that, which „ nature framed, ( to wit Bread and „ wine ) but that which the blessing did „ consecrat. The Saint heere insinuates that the force of blessing is greater then the force of nature, seeing by blessing, nature it selfe is changed, as bread into the Body of Christ. Hee saith elsewhere, *Sitantum valebat sermo Elia, ut ignem de calo deponeret, non valebit sermo Christi, ut species mutet elementorum?* That is : „ If the word of Elia brought fyre from „ heaven, shall not the word of Christ „ be able to change the species of the „ ele-



„ elements? And this the *Saint* proves  
 by the force of reason in these words.  
*De totius mundi operibus legisti, quia ipse*  
*dixit, & facta sunt: ipse mandavit & crea-*  
*ta sunt. Servo ergo Christi, qui potuit ex*  
*nihilo facere quod non erat; non potest ea*  
*qua sunt mutare in id quod non erant?*  
 That is: „ You have read (saith  
 „ the *Saint*) of the works of the world,  
 „ because hee said, they were made;  
 „ hee commanded, and they were crea-  
 ted. Then hee makes this Argument.  
 „ Shall not then the speech of *Christ*  
 „ which was able of nothing to create  
 „ that which was not, be able to change  
 „ the things that are, into other things  
 „ that they were not before? For it is  
 more to give new Nature to things,  
 then to change Natures. The *Saint*  
 concludes thus. *Liquet igitur, quod prater*  
*Natura ordinem virgo generavit: & hoc*  
*quod facimus, Corpus ex Virgine est.* That  
 is to say. „ As the Virgin did conceive  
 „ beyond the Order of Nature even soe  
 „ that which wee consecrat is the  
 „ Body which came from the Virgin.

R

Viewing

Viewing all the great Miracles that happen in this *Sacrament* ; Bread and Wine chang'd into the Body and Bloud of *Christ* ; the species and accidents of Bread and Wine remaining without inherence in a subject, which inherence is naturall and propper to accidents, and the Body and Bloud of *Christ* hauing in the *Sacrament* a spirituall presence ; seing all these wonders and magnalia, may say with great *Saint Iohn Chrysostome*. *O Miraculum ! ô Dei benignitatem qui cum Patre sursum sedet , in illo temporis Articulo omnium manibus pertractatur.* That is : „ *O Miracle ! ô goodness* „ of God, that hee, who sitteth aboue „ with the Father, is heer beneath handled by men !

If *Sall* inquire , how a Body can have a spirituall Presence ; I answer him with demaunding how a spirit can have a corporall Presence ? How can an Angell have appearence and presence of a young man ? wherof there are many examples in *Scripture*. Did not Angells seeme to the eyes of *Abraham*, *Tobias*,  
and

and others to bee young men, and yet they were not men, but spiritts? And why cannot the Body of Christ have a spirituall Presence in the Sacrament if God will have it soe? Let Sall shew us the cause and reason why it may not be done?

It is indeed a hard question to declare: *Qua Actione Corpus Christi ponitur in Sacramento.* „ Some hold it is „ done *Actione Adductiva*, that is to say, that Christ (retaining the *ubi* his Body hath in heaven) gives by this kinde of Action a new *ubi* to his Body and Bloud under the species and Accidents of Bread and Wine; but this opinion hath great difficultyes and is hard to bee defended: wherefore the clearer and more plausible Sentence is; *Quod Corpus Christi ponatur sub speciebus Panis, & Sanguis sub speciebus Vini.* By a true and real Reproduction, *Hoc est per Actionem productivam, sic sentire videtur S. Thomas dicens: quia in hoc Sacramento tota Substantia Panis convertitur in totam Substantiam Corporis Christi propter, hoc* *hac*

S. Tom.

3. part.

q. 75.

R. 2

Con- Art. 8.

*Conversio Transubstantiatio vocatur. Id est perit seu destruitur Substantia Panis, quando reproducitur Substantia Corporis Christi sub speciebus Panis.* That is to say. „ The  
 „ Substance of Bread doth perish or is  
 „ destroy'd, when the Substance of the  
 „ Body of Christ is reproduced under  
 „ the accidents of Bread.

I have said above, that the ancient Fathers and Saints asserted *Corpus Christi in Sacramento Altaris fieri, confici, creari*: which Propositions cannot be verified but by a real Action, which is this *Actio productiva*, Reproduction or Replication of the Body of Christ in the Sacrament, that the same esse or being, that Christ hath in heaven is reproduced under the accidents of Bread and Wine in this Sacrament. Will any man say that this is not possible to God? If God can restore that which perished, by reproducing the very same thing in Individuo G. V. if hee can raise to life one that was dead, as hee restored Lazarus to life, the very same Lazarus in Individuo the Brother of Martha; and Mary  
 Mag.

Magdalen that dyed few days before ; why cannot God as well reproduce a man that is living , and that was not dead before ? It is cleare the existence of the man living doth not hinder , but that God may reproduce or replicate the same man againe , and not once , but ten tymes , and a hundred tymes , and even make an Army of one man by soe oft reproducing him. Likewise reproducing , or replicating the same man in severall places , that man may doe different Actions , the reason is : *Quia licet secundum se sit idem numero homo , est virtute multiplex , & multis aequipollet locorum spatiis & Operationibus.* That is :  
 „ Because though that man reduplicated  
 „ be one and the same man in number,  
 „ yet hee hath the vertue of many men  
 „ and can bee in many , and different  
 places , and doe many and different  
 „ Actions. By this means the man replicated may be hott in one place , and cold in another ; walke in one place , and stand in another ; may be sick in one place , and well in another ; and which

R 3 is

is more strange ; may live in one place, and dye in another.

Let *Sall* tell us why all this may not be done, and what Contradiction doth this Replication involve that it may not be done by the power of God? Will hee dare say the power of God, which is infinit, can be soe ended and exhausted, as it may not extend it selfe to such a Reproduction, or Replication?

Having said soe much by way of discussion upon some parts of *Salls Recantation*, that impugnes the Doctrin of *Transubstantiation*: let mee now shew, that the *Greeck* and *Ruthenian Church*, and the *Armenians* doe agree with the *Roman Catholick Church*, in the Doctrin of *Transubstantiation*, *Real-presence*, and in *Cultu latria*, or *Worship of Adoration* due to the *Body of Christ* in the *Sacrament* of the *Altar*.

## XIX. CHAPTER.

The Ruthenian and Greeck Church, and the Armenians hold the same in the Article of Transubstantiation, as the Roman Catholics doe.

FOR informing Sall lately become Calvinist and a great zealot that way, that the *Ruthenians*, and those of the *Greeck Church* and *Armenians* agree with us in the Doctrine of *Transubstantiation*, *Real-presence*, &c. I here set downe certain passages worthy to be notified to him and all those of his Religion, which I lately read with great Attention and Satisfaction. I will instance a late undeniable prooffe of

this out of a Conference that passed between L. H. Gondrin Arch-Bishop of *Sans* a very learned Prelate, and a venerable Priest of *Muscovia*, a Chanon of the *Cathedrall* of *Muskow*, then in the retinue of the *Muscovit Ambassador* in *Paris*, and with the *Secretary* of said *Ambassador*. This conference was made at *Paris* anno 1668. These being invited by the *Arch-Bishop* to dyne with him after great civility done them, his grace put the *Priest* many questions, touching *Transubstantiation*, and the *Real-Presence* after the words of *Consecration*, and what *Worship* is due to *Christ* in the *Sacrament*, and desired upon all this to receive the *Iudgment* and use of the *Ruthenian Church*: they answered to all distinctly, as men well versed in the Religion of their Country, and assured his Grace, they agreed in all these points, to wit, *Transubstantiation*, *Real-Presence*, and *Incultu latria*, that is *Adoration* due to *Christ* in this *Sacrament*; the *Arch-Bishop* much joy'd at these Answers, further desired to know their *Iudgment* of  
some



Some Christians in France, that denyed the Body and Bloud of Christ to be realy and substantially in the Eucharist, and likewise deny'd Adoration to bee due there unto; they replyed with a pious anger and indignation, if such men liu'd in our country, wee should put them to death and burne them like Hereticks and Deuills: But there are said they ( God be prayfed ) noe such men in Muscovia, nor dare they live there.

Take another strong Confirmation of the same, the answer Paisius Legaridius Chius, Metropolitan of Gaza given to Ioannes Lylienthal, Ambassador of the King of Sueden, in the Court of Muscovia, in the Month of September anno 1666. The Ambassador set forth to said Metropolitan the tenets of the Lutherans, Calvenistes, and Romans, about the blessed Eucharist, the question stated, hee said: *Est itaque questionis scopus, quam nempe in hac opinionum varietate Ecclesia Ruthenia seu Græca teneat Sententiam? partesne Ecclesiæ Romanæ, an Lutheranæ, vel Calvinianæ tueatur?*

*inuentur* ? That is : „ It is therefore the  
 „ but of the question, what Sentence  
 „ in this variety of Opinions holds the  
 „ *Ruthenian Church* ? and whose part  
 „ doe they hold and maintaine , that  
 „ of the *Roman Church* , or the *Lutheran* ,  
 „ or the *Calvinian* ?

The *Metropolitan* answered possitive-  
 ly , in a long and learned discourse ,  
 that the *Ruthenian* and all the *Greeck*  
*Church* agreed with the *Romans* in  
*Transubstantiation* , *Real-presence* , and  
 worship of *Adoration* due to *Christ*  
 in the *Holy Eucharist* : The *Romans* (said  
 hee) only differ from our *Church* in  
 the matter of this *Sacrament* , that the  
*Greeck Church* doth consecrate in  
*Levin-Bread* , and the *Latin* in *Azime* ,  
 wherfore wee *Grecians* call the *Latins*  
*Azimits* ; but hee further said , this dif-  
 ference between us is not essentiall ,  
 for that *Levined* , and *unlevined Bread* are  
*eiusdem speciei*.

In like manner the *Surian* or *Syrian*  
*Church* agree's with the *Roman* in all  
 touching the *Eucharist* , and likewise in  
 some

Some other points of Faith denyed by the Protestants of England : as doth evidently witness the ensuing Testimony of severall Bishops and Priestes of that Country and Church.

*Testimonium ; seu Professio quorundam Articulorum apud Nationem Surianam*

*In Oriente.*

In Nomine Patris, & Filii, & Spiritus Sancti.

1. **C**hristi Corpus & Sanguinem verè & realiter in Eucharistia contineri firmiter credimus, non figuram tantum ejus atque virtutem, ut Heretici commenti sunt.

2. Item Panem & Vinum in verum Christi Corpus & Sanguinem realiter & substantialiter vi Divina Consecrationis mutari,

rari, atque converſi ſeu ſubſtantiari, quod idem eſt.

3. Chriſtum in Euchariftia residentem Latria cultu adorari debere, & ita ab omnibus Eccleſie noſtri fidelibus adorari.

4. In Sacra Lylurgia verè ac propriè dictum Sacrificium pro vivis & mortuis propitiatorium Deo offerri.

5. Sanctos rectè a fidelibus coli & invocari.

6. Presbiterum non eſſe, qui ab Epifcopo Impoſitionem manuum non acceperit.

7. Licere Eccleſia carnum Eſcas certis diebus prohibere, & fidelibus ſtatuta per annum jejunia indicare.

8. Contra Sentientes pro Hereticis & prophanis haberi & excommunicari.

Hac eſt ac ſemper fuit Eccleſiarum noſtrarum fides: hanc acceptam a majoribus ſervamus, & ſervabimus; nec ulla apud nos mentio ulloꝝ a memoria fuit aliquando, qui aliter docuerunt.

*Ita nos Testamur die 29. Februarii.  
Anno 1668.*

1. **P**atriarcha Suriana Nationis.
2. **P** Andreas Curatus Abdella & Choulac  
Nationis Suriana.
3. Curatus Matove N. S.
4. Curatus Abdella & Moyl Religiosus &  
Sacerdos N. S.
5. Sacerdos Nam. N. S.
6. Sacerdos Benjamin N. S.
7. Curatus Chaida N. S.
8. Sacerdos Abdella & Chay N. S.
9. Sacerdos Abraham N. S.
10. Sacerdos Abraham & Egeir N. S.
11. Dominus Abraham Sacerdos N. S.
12. Dominus Ioannes Episcopus N. S.
13. Dominus à Deodatus Sacerdos N. S.
14. Dominus Theodorus Sacerdos N. S.
15. Dominus Chacardour Sacerdos N. S.
16. Dominus Gregorius Episcopus N. S.
17. Dominus Baptista Decanus Ecclesia Bea-  
ta Virginis N. S.
18. Dominus Sergius Sacerdos N. S.

There

There are the like Testimonies of the Patriarck and many Bishops and Priests Armenians dwelling in Aleppo, signed the first of March 1668.

In like manner all the Armenian Churches agree with the Romans touching the Eucharist in all: which are very many under two Patriarcks; the one dwelling in Arad a Citty of Armenia, whose abroad is in the Monastery of Ermiashin or Heruifin, and hath under him 200. Bishops. The other Patriarck keeps in Cis a towne of Carmania having under him 50. Bishops. By what is said Sall may see, and must confess that the Ruthenian and Greeck Church, the Syrians and Armenians agree with the Romans in the Faith and Doctrin of Transubstantiation, Real-presence, and Worship due to Christ in the Eucharist.

Who desires to informe himselfe more at large, of what I have here alleaged, I remitt him to that excellent learned Treatise thus intituled:

*La perpetuite de la foy de l'Eglise Catholique*

*tholique touchant l'Eucharistie defendue contre le Liure du Seiur Claude Ministre de Charanton, printed at Paris, 1669.* What I here set downe and much more hee will finde in the 12. Book of the third Treatise ( they are in all 4. Vollums in 8. ) The reading of this excellent worke ( as I have bine informed ) converted that famous generall *Maresshall de Turene*, and after him was converted *Prince de Tremoile* one of the noblest *Princes of France*, and after them many more Persons of quality.

The Greek and Ruthenian Church, Armenians, and others agree in more points of Religion with the Romans, then with the Protestants of the English Church.

I T was my happ many years agoe to have perus'd an answer of *Father Paul Harris*

*Harris* a learned Priest that liu'd in *Dublin* ( I knew the man well ) to a Sermon of *Doctor Vsher* Protestant *Primate* of *Ardmach* or ( as they us'd to speak ) of al *Ireland* a man of great fame, made at *Wainstad* before *King James* anno 1624. In this Sermon the *Primat* haled into his Church and Communion, all those of the *Greek* and *Ruthenian* Church, *Armenians* likewise, and other Sectarys in the Eastern Church affirming Salvation was found in all those Congregations. *Father Harris* confuted the man, shewing evidently, that all those differed from Protestants in many substantiall *Articles* of faith, and consequently could not bee of theire Communion; and was not this I pray you a pleasant Imagination of *Doctor Vsher*? But let *Vsher* build his great new Church, of *Greeks*, *Ruthenians*, *Armenians*, and *English* Protestants in the Clouds, wee know the Catholick Church is built upon a Rock and will never be destroyd.

*Father Paul Harris* in his answer to *Vsher* speaks thus: „ The



„ The *Grecians*, *Ruthenians*, and  
„ *Armenians* defend and maintayne that  
„ Baptisme is necessary to salvation;  
„ and that originall sinne is remitted  
„ therby; the rigned *Calvinistes* teach the  
„ contrary. The *Greeks*, *Ruthenians*, &c.  
„ hold *Transubstantiation*; the *Real-pre-*  
„ *sence* of *Christes* Body and Bloud in the  
„ *Sacrament* and the worship of *Latria*  
„ due thereunto; the Protestant gene-  
„ rally not. The *Greeks* *Ruthenians* &c.  
„ hold that good works with faith do  
„ justify; the Protestants, that faith  
„ alone doth justify. The *Greeks* &c.  
„ free will in the best actions, the Pro-  
„ testants not; the *Greeks* &c. hold  
„ seven *Sacraments*, the Protestants not;  
„ the *Greeks* &c. beleeve *Christ* dyed  
„ for all Godly and wicked, the Pro-  
„ testants not, but only for the elect;  
„ they pray and offer Sacrifice for the  
„ dead, the Protestants not; they  
„ Invoke *Saints* and *Angells*, the Pro-  
„ testants not; They worship *Crosses*  
„ and *Images*, the Protestant not;  
„ They hold merit of good works, the  
„ Protestants not. S You

You may see what good Agreement in *Articles* of faith Doctor *Vsher* found between the *Greeks*, *Ruthenians*, *Armenians* &c. For bringing them into his owne Church and *Communion*, but if they agree in any *Articles* with the Protestant, ( though they differ'd in many more ) 'twas enough for *Vsher* to make them all Protestants, as *Fox* made *Saints* of all Sectarys, as in what wee have said before is prou'd : But wee Catholics doe not, nor may not receive into our *Communion* and Church the said *Greeks*, *Ruthenians*, &c. Though agreeing with us in many *Articles*, because they differ in others according to that of *Saint Iames* : *Qui offendit in uno factus est omnium reus.*

Wee are now to speak or to deal with *Sall* for his contumelious Language to witt for saying, that the tenets of the Roman Church against the XXXIX. *Articles* are false, and *Superstitious*, especially that of *Transubstantiation*, as forcing upon Christians a beleef of monstrous *Miracles*, &c. of which  
I shall

I shall treat in the ensuing Chapter.

## XX. CHAPTER.

Miracles are true and cleare  
marks of a true Religion, and  
the power of working  
them hath been given  
to the true Church  
and remaines  
therin.

**T**He Anger Sall hath conceived  
against Gods wonders, caling *Mi-  
racles Monstrous*, gave mee occasion of  
enlargeing this Chapter. A furious  
zeale in his new Religion hath made  
the man ungodly.

It was not enough for him in his *Re-  
cantation* to declare his minde in the  
ensuing words.

S a

„ Where

„ Wherefore I resolved to declare , as  
 „ I doe hereby seriously and in my hart,  
 „ without Equivocation , or mentall  
 „ Reservation in the Presence of God  
 „ and this Congregation , declare , that  
 „ I doe give my full , and free assent to  
 „ the XXXIX. *Articles* of the Church  
 „ of *England* , for holy and wise , and  
 „ grounded upon the *infallible* word of  
 „ God ;

But hee must alsoe add .

„ Acknowledging the *Romish* tenets  
 „ against them to be false and *Superstiti-*  
 „ *ous* , especially that of *Transubstantia-*  
 „ *tion* , as forcing upon Christians a be-  
 „ leefe of *Monstrous Miracles* repugnant  
 „ to *humane reason* , and not grounded  
 „ upon *divine Testimony* , nor necessary  
 „ either for verifying *Christ* his words  
 „ in the Institution of this *Blessed Sa-*  
 „ *crament* ; or for the effects of it.

*Sall verè durus est hic sermo , & qui  
 potest eum , audire ?* Let any Catholick  
 Reader tell mee : *Nonquid hac est atrox  
 homuncionis insultantis Christo & Ecclesia  
 rabies ?* I did not think poor *Sall* was  
 come

come to such a hight of Impiety as to belch up soe virulent a contumely against Gods Wonders : But let him bee as much discontented as hee will, *Miracles* are owned by the pious and learned, by the Bishop and the Peasant, and by all true and Godly beleevers, because they are wrought In *Nomine & virtute Dei omnipotentis* : wherefore the Doctrin of *Miracles* is well grounded, and delivered from hand to hand a long from the *Apostles* Tymes , and the Church is called *Ecclesia Sancta Sanctitate Miraculorum*. It is true Sall , you have passed to a Congregation of men that deny and contemne manifest Wonders , because noe *Miracles* were ever done in their Church ; I defy you to shew mee one *Miracle* wrought by any of *Foxes Saints*, or any Protestant since your holy Father *Luther* first brought in Protestantisme, tell mee when and where , and the man that did the Wonder.

Sall I see you deale with *Miracles*, as the Fox did with a faire ripe bunsh of grapes,

hee jumpt and leapt to bring downe the grapes, but when hee could not reach them, said they were green and worth nothing. But whether I pray you shall I beleeve, you in a kinde of rage against Gods wonders caling them *Monstrous*; or *Saint Thomas* the Prince of devines teach-

*S. Tom.* ing what a *Miracle* is? dicit enim *Quod*  
*part. 1.* *nomen Miraculi ab Admiracione sumitur:*  
*quest.* *Admiratio autem consurgit, cum effectus*  
*105.* *sunt manifesti, & causa occulta. That is:*  
*a 7.*

„ The Word *Miracle* comes from *Admi-*  
 „ *ration*, and this *Admiration* doth a-  
 „ rise, when the effects appeare, and  
 „ the cause is hidden. Likewise *Saint*  
*Augustin* tells us what a *Miracle* is. cum

*S. Aug.* *Deus* (saith the *Saint*) *Aliquid facit*  
*lib. de* *contra cognitum nobis cursum, solitumque*  
*quest.* *natura, magnalia vel mirabilia dicuntur.*

„ When God doth any thing against  
 „ the knowne course of nature; and  
 custome therof they are caled *Magnalia*  
 or wonderfull things.

I pray you good *Sall*, give God leave  
 to doe wonderfull things by his *Saints*  
 and servants, to his owne Glory,  
 when

when it shall see please him, and be not angry therewith calling Impudently these wonders, *Monstrous Miracles*: take rather *Saint Augustins* good Counsell, speaking thus to you and mee, and all men. *Dicamus Aliquid Deum posse, quod nos fatemur, investigare non posse; in rebus enim mirabilibus tota ratio faciendi est potentia facientis.* That is „ Let us say, „ God is able to doe something, that „ wee must confess, wee are not able „ to search into or comprehend; in „ wonderfull things the whole ground „ of doing them: is the power of „ him that can doe them.

That God hath Impowered those hee sent by an extraordinary way for converting Nations, with the grace of working *Miracles* is a truth you will not deny, having been evidently made appear in the written Law, and Law of Grace: when the people see *Miracles*, they beleeve the man that doth them is sent from God.

This made *Moyse*, when hee was commaunded by God to lead the *Israelites*

out of Egypt, to answer God in these  
*Exod.* tearms . „ The people will not be-  
*cap. 5.* „ leeuue mee nor heare my voyce; but  
 „ they will say, our Lord hath not ap-  
 „ peared to thee . Hee proposed the  
 difficulty of the Embassy wisely, and  
 God iudgd what hee sayd, to carry great  
 reason, and therefore gaue him the  
 power of doeing wonders, and this  
 suffised to make the people beleeuue,  
 hee was sent from God with an extra-  
 ordinary Authority . Shall wee are still  
 demaunding from your Prophets and  
 Doctors, *Luther*, *Caluin*, and the rest  
 of them, who say they were sent  
 from God by an extraordinary mission  
 to sanctify the world, and to pull  
 downe the whore of *Babylon* ( soe they  
 name the *Roman Church* ) and alsoe  
 you of *England*, and all Protestants  
 affirme the same, to wit, that *Luther*,  
*Caluin*, and the rest were impowered  
 with extraordinary authority, even as  
 the true Prophets of God, and other  
 holy men, ( that wrought *Miracles*  
 for proving their mission, ) were sent  
 from



from God in former ages : but till this day you could never name any *Miracles* wrought by your Doctors.

Now if the *Israelits* would not take *Moyſes* his word ( though hee was a holy man ) that hee was ſent from God without doing wonders, ſhall wee take *Luther* or *Calvins* word, who ſhew'd noe Sanctity in theire manners, but much impurity; that they are ſent from God without working *Miracles* to prove it; this would be in us a great folly ?

There are three kinde of *Miracles*, thoſe of *Chriſt*, thoſe of the *Apoſtles*, and Church *Miracles*, if *Sall* and thoſe of the *Engliſh* Church will not beleeve the two firſt kinde of *Miracles*, they doe not credit the *Scriptures*, wherein thoſe *Miracles* are found; as for Church *Miracles* they ſeem to make noe more account of them then of fables, or of ridiculous things, but holy men, and thoſe that feare God doe much eſteem them: by Church *Miracles* I firſt underſtand ſuch as the moſt antient fathers have

left upon record, never questioned, never call'd into doubt by any. 2. I understand by Church *Miracles* such as in latter ages have been aproved by the *See Apostolique*, chiefly at the *Canonization of Saints*, wherof witnesses have been produced upon oath, and all imaginable sinferity, (or severity rather) used to avoyd herelies, and to make truth openly knowne.

Wee Catholicks distinguish between the received *Miracles* of the Church, and those which particular men relate, wherof some are *only probable*, others *Dubious*, others *false*; the Protestants doth not distinguish them, but make all fish that coms to Nett.

The Catholicks alsoe distinguish the *Miracles* of *Christ* and other *Miracles*; those of *Christ* are immediatly wrought by *God*, and the other by *Gods* servants, but *In Nomine & virtute Dei*, soe that *Christ* is the *Magnus Thaumaturgus*, *quia sine illo nihil possumus facere*; when one baptizeth, *Saint Augustin* doth affirme that *Christ* doth Baptize with  
him

him, even soe wee say, when any of Gods servants workes a wonder, *Christ* works that *Miracle* with him, and consequently all the *Miracles* of the *Saints* are *Christs Miracles*. If *Sall* and other Protestants shall deny Gods servants to have received from *Christ* the power of working *Miracles*, I say *Sall* and his Companions in this, doe not beleewe the Prophecie of *Christ* saying expressly.

„ Amen, Amen. I say unto you, hee *Joan.*  
 „ that beleeves in mee, the works that *cap. 14.*  
 „ I doe, hee alsoe shall doe, and  
 „ greater works then these shall hee doe.  
 These are *Christes* owne words who cannot deceive, or be deceived. For a more exact notice of the nature of *Miracles* and how they are differenced, I remitt my reader to an excellent Treatise printed at *Antwerp* anno 1674. Thus intituled : *The Infallibility of the Catholick Church and her miracles.*

Now that *Miracles* are not *Monstrous* as *Sall* prophanely speaks, but Glorious, and the true seals, and Characters of the true Religion and Church

Church the ensuing Chapter will declare.

## XXI. CHAPTER.

Of undeniable Miracles proving the Faith and Sanctity of the true Church.

1. Miracle.

**V**Hen the people of *Israel* were most divided in matter of Religion, and very many of them bended their knees to *Baal*, the Prophet *Elias* said to them in zeale and Anger, *Lib. 3.* „How long halt you of two sides? if *cap. 18.* „our Lord be *God*, follow him; if *Baal*, follow him. And the people did not answer him a word. ( Such a zealous postulation is necessary to those that are neither hott, nor cold in Religion, but luke-warme such as the *Angells* themselves detest, *Apocall. Cap. 3.* )  
then

then the *Prophet* made a motion to them of clearing the truth in point of Religion between him and the *Priests* of *Baal*, by that famous undoubted *Miracle* of burning an *Ox* upon the *Alter* without kindling fyre under: this way was well approved of by the people, „ and they „ all answering said, a very good proposition. *Gods Prophet* was but one, and alone in this conflict, and the *Prophets* of *Baal* then present 450. The reason wherfore the people willingly condescended to the *Prophets* proposition, was, that in common sence they judged, that *God* would not permitt a falshood to be confirmed by *Miracle* in soe publique a tryall, where the veracity of *God* was soe particularly concerned: on the other side the *Prophets* of *Baal* durst not refuse soe faire an offer as *Elias* made in the presence of all the people, fearing they would fall from them, and the *Worship* of *Baal* their *God*. What end say you had this faire Tryall? who had the Victory? who but *Elias* the true servant, and  
Pro-

Prophet of God? The Priestes of Baal began to pray and cry upon Baal their God with great fervour and many Ceremonies, they cryed till noon-day the tyme the Sacrifice should be burnt, but their God Baal sent them noe fyre.

Then Elias after gering the foolish prayres, and exclamations of those 450. Prophane Priestes of the Idol Baal, began to pray to the living God in this kind. „ Lord, God of Abraham and „ Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy Commaundement I have done all these things. Heare mee Lord, heare mee: that these people may learne, that thou art our Lord God, and that thou hast converted their hart againe. And the fire of our Lord fell, and devoured the Holocaust, and the wood, and the stones, licking alsoe the dust, and the Water, that was in the Water gutter. Which when all the People had seen, they fell on their face, and said: Our Lord hee is God, our Lord hee is God.

Sall

*Sall* two things you may here observe, the first : that the people of *Israel* seeing the *Miracle* of the fyre coming from heaven, detested *Baal*, and adored *God* crying out, *Our Lord hee is God, our Lord hee is God*, Secondly. That the Devills power was here restrained, and soe chained, that hee was not able to help those *Priestes* of *Baal*, demaunding fyre from him to burne the *Holocaust*; and soe it is still, when *Miracles* are attempted for the Tryall of truth, then only truth will be testified, and *Sathan* confounded having noe power to the contrary; which is according to that of *Saint Mark* : „ *Our Lord Working with Mark*. „ all, and confirming the Doctrin with *cap. 16.* „ signes following.

And why should not I in this place, in the name of the *Catholick Church*, make such an offer to *Sall*, and all his Protestants in *England*, *Ireland*, and *Scotland*, as *Elias* made to the *Priestes* of *Baal* : I hope they will be asham'd to refuse it, for that were to confess, that the *Roman Doctrin* is true, and theirs false;

false ; The *Roman Church* the true *Church*, and the *Protestants* the false.

Shall let us not delude the people with School subtilitys, or obscure *Texts* of *Scripture*, If the *Church* of *England* or *Scotland*, or any other reformed one be the true *Church*, and its *Doctrin* the true *Doctrin*, let that be try'd by *Miracles*. I shall try ours of *Rome* by that Test. I challenge then all the *Bishops* and *Ministers* of the *Church* of *England*, and all those of the Reformation, or all the *Protestants* of the World, to work, or mention, any one *Miracle* ever yet wrought by any *Protestant*, to confirme any one point of *Doctrin* or Religion, wherein they differ from the *Roman Catholick*.

Gentlemen, summon your *Synods*, search into all *Histories*, *Prophane*, and *Sacred*, set your heads together, and produce at least some probable testimony of as much as one *Miracle* to grace your Reformations.

2. *Miracle*.

When the same Prophet *Elias*, raised from death to life the child of the *Widow*



Widow of *Sareptha* of the *Sidonians*,  
 „ and delivered him to his Mother, and *Lib. 3.*  
 „ said to her: behold thy sonne liveth. *Regum*  
 „ And the woeman said to *Elias*: now, *cap. 17.*  
 „ in this I have knowne that thou art  
 „ a man of God, and the word of our  
 „ Lord in thy mouth is true. Sall wilt  
 thou beleeve, that the *Miracle* made  
 this woeman beleeve?

When the *Prophet Elizeus* raised to *3. Mi-*  
 life the dead child of the *Sunamite*, *racle.*  
 saying to her: „ Take thy sonne. *Lib. 4.*  
 „ Shee came, and fell at his feet, and *Regum*  
 „ adored upon the ground: and took *Cap. 4.*  
 „ her Sonne, and went out &c. Behold  
 Sall the force of the *Miracle*.

This is a precious one, the preserva- *4. Mi-*  
 tion of *Sidrach*, *Misach*, and *Abdenago* *racle.*  
 three of the Children of *Israell* in the  
 midst of the flames of burning fyre,  
 „ where they walked in the midst of  
 „ the flame praying God, and blessing *Dan.*  
 „ our Lord. And did not *Nabchodnoz* *Cap. 3.*  
 or moved with this *Miracle* breaking forth  
 say. „ Blessed be the God of *Sidrach*,  
 „ *Misach* and *Abdenago*, who had sent

T

„ his

his *Angell*, and had delivered his Ser-  
 „ vants that beleevd in him? And af-  
 ter said, „ By mee therefore this de-  
 „ cree is made, , that every people,  
 „ tribe, and tongue, whatsoever shall  
 „ speak Blasphemy against the God of  
 „ *Sidrach*, *Misach*, and *Abdenago*,  
 „ hee perrish, and his house be wasted:  
 „ for there is none other God, that can  
 „ loe save. This *Miracle* made *Nabu-*  
*chodonozor* confesse. There was noe God  
 could save but the God of *Israel*.

In the Law of Grace you will finde  
 that God gave the power of working  
*Math.* *Miracles* to witt, of casting out Devills,  
*cap. 10.* of curing all manner of Infirmityes.  
 Where our *saviour* says to his *Disciples*.  
 „ And going preach, saying. That the  
 „ Kingdom of heaven is at hand. Cure  
 „ the sick, raise the dead, cleans (the  
 „ lepers, cast out Divells : gratis you  
*Mark.* „ have received, gratis give ye. *Mark*  
*cap. 16.* the *Evangelist* doth attest the same. *Saint*  
*2. Cor.* *Paul* alsoe avouched *Miracles* for the  
*cap. 12.* signes of his *Apostle-ship*.

The *Miracles* of *Saint Peter* and the rest  
 of

of the *Apostles*, are many and evident, as is manifest by undeniable tradition. All this being soe, goe now Sall and tell thy Protestants, *Miracles* wrought in the *Catholick Church* are *Monstrous*. But if you will know the *Miracles* wrought by Hereticks, *Tertullian* in a few words wil give you an account therof; hee speaking of the *Apostles* said: *Apostoli de mortuis vivos faciebant*: *Tert. de*  
That is; „ The Apostles gives dead men *prescr,*  
life. And then speaking of *Marcion Valentinus*, *Nigidius*, *Hermogenes*, and other Hereticks said. *Isti de vivis mortuos faciunt*. „ These make living men dye, soe is it speaking of mens Soules, and somtymes of their Bodies, as the *Miracle* of *Calvin* upon the Taylior *Bruleus*, and of a certaine *Arian*, that made aman seeing well, quite blinde.

Another grave Father, tells us of another kind of wonders Hereticks doe. *Invenerunt* saith hee. *Matres; quas de captivis monialibus fecerunt mulieres*. That is: „ Of Nuns, who were in „ their power, as it were captives,  
S 2 „ they

„ they made *woeman* and *Mothers*. *Luther*, *Beza*, *Bucer*, *Ochinus*, *Peter Martyr*, and hundreds more wanton *Monks*, *Priests* and *Apostata's* were excellent at working such *Miracles*.

Here *Sall* will tell mee, hee makes noe question or doubt of *Miracles* attested in holy *Scripture*, if soe hee must confesse they are undenyable signes and proofs of a true Church and Religion, and though they were says hee, you cannot conclude other *Miracles* to be soe, hee means *Church Miracles*, and all such as are not found in *Scripture*, these are they hee accounts for *Monstrous*. Yet *Luther* himselfe confesseth these Words of *Christ*. „ Hee that beleeverh in mee, „ the works that I doe, hee shall doe, „ and greater. Are understood of the power *Christ* left, (of *Working Miracles*) to the whole Body of the Church, in whome this Vertue doth shine for ever, and your *English Bibles* (Edit. 1576.) in the marginall notes, referrs this power to the whole Body of the Church: *A Deo discimus* (saith *Luther*)

*Iohn.*  
*cap. 14.*

& accepimus, aeternum verbum & verita- *Luther*  
 tem Dei haecenus mille quingentis annis *Tom. 7.*  
*Miraculis & signis confessam & confirma-* *Lib. de*  
*tam.* That is: „ Wee have learn'd and *Indois*  
 „ received from God, the eternall *Ec.*  
 „ Word and Verity of God hither to a *fol. 220*  
 „ thousand and five hundred years to  
 „ have been confessed and confirmed  
 „ by *Miracles* and Wonders.

But Protestants now a days contra-  
 dict their holy Father *Luther* in this par-  
 ticular ( as all men must who maintaine  
 errors, ) and say, when wee press them  
 to relate some of their *Miracles*, that  
*Miracles* are now superfluous, and ther-  
 fore none wrought in the Church.  
 And some hold them ridiculous, but  
*Sall* goes further saying they are *Monstrous*.  
 But I shall alleage some *Miracles* in Con-  
 firmation of the *Roman Catholick Doctrin*,  
 (and more especially of *Transubstantia-*  
*tion* ) that some Protestants themselves  
 will acknowledg to bee *Miracles* of un-  
 doubted credit.

## XXII. CHAPTER.

Six Miracles confirming the  
Doctrin of the Catholick  
Church, touching Tran-  
substantiation and the  
Adoration of Christ  
in the Sacra-  
ment.

*S. Nilus* **S** *Aint Nilus* relateth how *Saint Chry-*  
*in Ep.* *sofome* almost every day had visions  
*ad Ana-* of *Angells* assisting and adoring the  
*stasium* blessed *Sacrament* untill the Sacrifice  
was finished.

In the Ecclesiasticall History is re-  
*Euagr.* corded this example, which *Euagrius*  
*Ortho-* writt as a thing notorius, and done in  
*doxus.* his owne Tyme. In the Tyme of *Pa-*  
*lib. 4.* *triarch Menas* (saith hee) there happened  
*cap. 35.* a *Miracle* worthy to be remembered.  
*anno.*  
*D. 552* It

„ It was an ancient Custome in Con- A Mir-  
acle  
 „ stantinople when many Parcels of the for the  
 „ pure and unspotted Body of Christ Comm-  
munion  
 „ our God were remaining after Com- under  
one  
kind  
 „ munion, little Children were caled  
 „ out of the Schools, and were per-  
 „ mitted to eat them. It happened,  
 „ that a little boy ( whose Father  
 „ was a Iew by Profession, and  
 „ a maker of glass by his Trade )  
 „ being among the rest, did eat  
 „ alsoe his share of the aforesaid  
 „ Reversion of the blessed Sacrament,  
 „ but coming some what late home,  
 „ and his parents demaunding the cause,  
 „ the child told innocently what hee  
 „ had done; which the Iew his Father  
 „ understanding, was soe enraged,  
 „ that unawares to his wife, hee cast  
 „ his little sonne into the burning ouen  
 „ wherein hee us'd to melt and frame his  
 „ glass. The Mother missing the child,  
 „ sought for him three days together.  
 „ but hearing noe news of him abroad,  
 „ shee returned home with an heavy  
 „ hart, and sitting downe at the work-

„house doore, shee began to bewail  
„the losse of her Sonne caling him by  
„his name, the boy hearing and know-  
„ing his Mothers call, did answer  
„within the oven; where at the woe-  
„man starting, burst the work-house  
„doore, and rushing in, espied her  
„child standing amidst the coles with-  
„out receiving any harme. After com-  
„ing out, being demaunded how hee  
„escaped burning soe long, a woe-  
„man, (saide hee) came often Tymes  
„unto mee, and brought mee water to  
„quench the force of the fyre, wher-  
„with I was invironed. and withall  
„gave mee meat as often as I was hun-  
„gry. This accident being told unto  
„the emperoor *Iustinian*, hee caused the  
„Mother and boy to be Baptised,  
„which because the obstinate Father  
„refused to yeild unto, by the Em-  
„perors commandment hee was hanged  
„upon a Gibet.

I will now relate a story (saith *Wal-*  
*denfis*) wherof I my selfe was an eye  
Wittness in the Cathedrall Church  
of



of „ St. Paul in London, where the ve-  
nerable Arch-Bishop *Thomas Arundell* Thom. VVal-  
of happy memory (the Sonne and denfis  
Brother to an Earl) sat in Iudgment Tom.  
in his Bishops Chaire, assisted by 2. de  
Alexander the Prelate of the Church Sacra.  
of Norwiche, and others. At which Eucha.  
tyme hee proposed certaine Interro- cap. 62.  
gatories, concerning the Faith of the  
Eucharist unto a Taylor of the parts  
of *Worcestershire*, taken in the crime  
of Heresie; but when that the obsti-  
nat fellow could not be perswaded by  
any reason to embrace the right  
Faith, nor would believe, nor call the  
consecrated *Host* any other thing but  
only *Holy Bread*, hee was at last com-  
maunded to Worship the said *Host*,  
but the blasphemous Heretick an-  
swering said, *Verily a spider is more*  
*worthy to bee worshiped then it is.* „ When  
behold a monstrous horrible *Spider*  
came suddainly sliding downe by her  
thred from the top of the Church  
directly unto the Blasphemers mouth,  
and endeavoured very busily to gett

„ entrance even as hee was speaking  
 „ the Words ; neither without much  
 „ adoe could the many hands of the  
 „ standers by keep her from entring  
 „ into the wretch whether hee would  
 „ or noe. *Thomas, Duke of Oxford*, and  
 „ *Chancellor* of the Realme was there  
 „ present, and saw this Wonder. Then  
 „ the *Arch-Bishop* stood up, and decla-  
 „ red to all that were present that the  
 „ revenging hand of *God* had denounced  
 „ the man to be a Blasphemer.

### Saint Bernards Miracles.

**T**He Learning, Devotion, Sanctity,  
 and *Miracles* of this *Saint* are doe  
 generally confessed by Protestant wri-  
 ters, as *Whitaker* saith. „ I realy beleeeve  
 „ *Bernard* was a true *Saint*, *Osiander* lik-  
 „ wise saith. *Saint Bernard* Abbot of *Clau-*  
*ppa.* 369 rivall was a very pious man &c. Yea Doc-  
*Osiander.* tor *Stillingsfleet* himselfe in his late Co-  
*Cent.* medy of the Idolatry, & Fanatiscisme of  
 32. the Church of Rome, durst not bring

*Bernard* upon the stage. All the *World* lookt upon this *Saint* as the *Apostle* of that age, wherein *Divers* Heresies were broacht by the *Waldenses*, *Apostolici*, *Henricians* and others. These two last Sects had infected a great part of *France*, especially about *Toulouse*; their chief Errors were against the Sacrifice of the *Masse*, *Transubstantiation*, *Purgatory*, *Prayer* for the Dead, *Prayer* to *Saints*, their *Worship*; that of *Images*, the *Popes* *Supremacy*, &c. Even the same *Protestants* should in our days. The *Pope* sent a *Legate*, and *Saint Bernard* to confute them: It is to be noted that *Protestants* Challenge, these as *Members*, and *Martyrs*, of the *Protestant Church*, as every one may see in their *Catalogue of the witness of truth*, printed 1597. Among other *Miracles* one is recounted by *Godefridus in vita Bernardi Lib. 3. Cap. 5.* And by others of the same Tyme as followeth.

There is a place in the Country of *Toulouse*, caled *Sarlatum*, where after Sermon was done, they offerd to the  
Ser-

Servant of God ( as every where the use was ) many loaves to bless , which hee , lifting up his hand , and makeing the signe of the Crosse , in Gods Name blessing , said thus. *In this you shall know that these things are true which wee , and that those other are false which the Hereticks labour to perswade you ; that whosoever they be ( of your diseased Persons ) that tast the loaves , shall be healed , to the end you may know us to be the true Ministers of God.* The Bishop of Chartres ( a great Frind to the Saint ) thinking this Proposition to generall , told the People , they were to understand it conditionally , if they did eat of the loaves with Faith. Saint Bernard suddainly replied , *My Lord , I doe not meane soe , my meaning and saying is , that all sick Folks who shall eat of these loaves , shall recover their health , to the end it may be knowne Wee are Gods true Ministers.* And accordingly it fell out , not one diseased Person that did eat of the Bread , mist of being cured ; and the Miracle being thus diuulged , by its effects , soe huge a mul-

multitude of People came to thank and admire the *Saint*, that hee declined the common roads, and went by by-ways to *Tolouse*.

Two other excellent Miracles  
of *Saint Bernard*, the one in  
*Millane*, the other in  
*Aquitaine*.

**T**Hat in *Millane* was of an old woeman possessed for many years: the Devill had taken from her speech, fight, and hearing; her Breath was stincking, her face gashly, her presence ugly, infine shee was the most miserable spectacle in the World. The *Saint* in tyme of Masse began to vex this evill Spiritt that for many years had vexed the poore old woeman: And immediately after saying the *Pater Noster* in the Mass the holy man holding over the *Patena* the Body of our Lord, and turning his

*Veran.  
Dom.  
Guliel.  
mus  
Abbas  
in vita  
Sain  
Bern.  
lib. 2,  
cap. 32*

his face towards the People, and to the lamentable and tormented possessed said these strong and vehement words. *Adest inique Spiritus &c.* „Thou impious Spiritt hee is heere present, „who before his Passion said: Now „*Sathan* the Prince of the World shall „bee cast out; this is the same Body, „that took flesh from the Body of the „blessed Virgin, that was stretched „upon the beame of the Crofs, that „was layd in the *Sepulcher*, that did „rise up from death, that ascended in „to heaven, his disciples viewing that „strange Mistry. Therefore in the terrible power of this great Majesty, „I commaund thee malignant Spirit to „goe out of the Body of this handmaid of *God*, and that thou shalt noe „more touch or molest her, The *Saints* then turned to the *Altar* and persued the rest of the *Mass*.

Now what happened? The Devill cast out, fled away quite mute, the woeman came to her selfe, and recovering her reason and senses; drew in her tongue

tongue that hung downe at a great  
 length, and thank't God for his mercy  
 towards her : and beholding holy Ber-  
 nard that cured her , cast her selfe at  
 his feet owneing the great benefitt  
 shee had receiv'd from him ; Then  
 (says the Author) *Ingens per Ecclesiam*  
*attolitur clamor , omnis aetas Iubilat Deo ,*  
*personant amenta , & benedicitur ab om-*  
*nibus Deus.* That is : „ A great Cry  
 „ of Joy was raised over all the  
 „ Church, young and old praised God,  
 „ the Organs sounded melodiously,  
 „ and God was honoured of all. This  
 renowned wonder being done in the  
 sight of thousands of Soules , was re-  
 corded in the Archives of Millan , and  
 now I would faine know, what may  
 be Salls Iudgment of this *Miracle*  
 wrought for Confirmation of *Transub-*  
*stantiation* , the real and true Presence  
 of *Christ* his Body in the *Sacrament* , the  
 Worship of *Adoration* due therunto, and  
 of the power and Majesty of *Christ* in  
 the *Sacrament* ; Will hee dare call this  
*Miracle Monstrous* ? let him be aware of  
 speak-

speaking foe, (*Non enim irridetur Deus*) or will hee perhaps tell us, that all wee have said of this *Miracle* is but a *Papisticall* dreame or fable, if hee say soe, the Testimony of the *Miracle* before soe many thousands, and the Examination therof upon the *Saints* Canonization will prove him impudent, and if hee shall say that *Consecrated Host* which *Saint Bernard* held between his hands over the *Patena*, (*Which the Saint said was the same Body, that took Flesh from the Body of the blessed Virgin*) was not the true *Body of Christ*, hee affirms the *Saint* to be a cheat, and if this hee says, wee shall make bold without being unmannerly to averre that hee belyes the *Saint*, and that what hee says is a calumny; In a word there is noe way left for *Salt* to discredit this *Miracle*.

The other *Miracle*, wher with *Saint Bernard* daunted and terrify'd *William Earle or Duke of Aquitaine*, and changed as wee may say a *Lyon* into



into a Lamb, happened thus.

This Duke took part with Antipape *Petrus Leo* against *Innocentius* the true Pope, and in this Opposition shew'd great obstinacy, and used great Tyranny against all those that obeyed *Innocentius*, and stuck to him in his Canonick Election, hee deprived severall Churchmen of their Benefices, thrust out violently *Bishops* out of their Chaires, and Churches, and did very great Outrages against many of his subjects. It was found meet and fitting to reason with this furious man, and try if hee could be reduced to a due obedience and agreement with the Popes party: to this purpose *Saint Bernard*, the *Bishop* of *Chartres* with many other persons of quallity came to conferr with the Duke. The holy man seeing him stubborne and refusing to reconfille himselfe to the *Bishops* and Church-men hee had oppressed, betook himselfe to stronger weapons. that is to say, began Mass with great feruour and deuotion, and coming to *Agnus Dei qui tollis peccata mundi*

V

*mundi &c.* Came abroad ( the Duke being forbidden to assist, at *Mass* did not enter the Church ) with the *Sacrament* over the *Patena* and began to handle this proude Prince in this kinde. The above mentioned Author of *Saint Bernards* life relates the History in this

*Guliel. Abbas in vita S. Bern. lib. 2. cap. 6.* manner. *Homo Dei &c.* That is: , The  
 „ man of God, not now carrying him-  
 „ selfe like an ordinary man, puts the  
 „ Body of our Lord upon the *Patena*,  
 „ and takes it with him, and with an  
 „ angry, countenance, and flaming  
 „ eyes, not praying but threatening  
 „ came a broad, and setts upon Duke  
 „ *William* with the ensuing vehement  
 words,

„ Wee have hithertoe pray'd you,  
 „ and you have despised us, in our last  
 „ meeting of some servants of God, the  
 „ whole multitude humbly besought  
 „ you, and you contemned us all :  
 „ behold now coms to you the sonne  
 „ of the virgin, who is head, and  
 „ Lord of the Church, whome you  
 „ persecute, thy Iudge, here is present,  
 in

„ in whose name all knees bend in hea-  
„ ven, on Earth, and in Hell, thy  
„ Iudge is present, in whose hands thy  
„ Soule shall com. Will you dispise  
„ him, as you have contemned us his  
„ poore Servants? All then upon the  
„ place powered forth teares, and all  
„ attentive to theire Prayres, waited  
„ for the end of the buſſineſs, and cogi-  
„ tations of all ſuſpended did expect  
„ ſome devine and great Matter to be  
„ done. The *Duke* ſeeing the *Abbott*  
„ coming upon him in a vehement  
„ Spirit, and carrying in his hands the  
„ moſt *Bleſſed Body of Chriſt* feared main-  
„ ly, and trembling in all the members  
„ of his *Body* was like a man ſtiff of  
„ cold, in this trembling, and feare fell  
„ upon the ground, and liſted up by  
„ the *Soldiers*, fell againe upon his  
„ face, nor had hee power to ſpeak a word,  
„ nor look upon any *Body*, his great  
„ beard all defiled with ſpittle breath-  
„ ing out deep ſights look't like a man  
„ in the Fallen-ſickneſs. Then the man  
„ of *God* came neare unto him, and

„touching him with his foot com-  
„maunded him to rise and stand upon  
„his feet and heare the Sentence,  
„and Iudgment of God upon him.

Heer is present saith the *Saint*  
the *Bishop* of *Potiers* whome you vio-  
lently thrust out of his Church, goe  
and make peace with him, and  
bring him back to his Church, and  
for Satisfying God give him Glory  
for the contumely you have show'd,  
and in all your Dominions commaund  
your People to obey *Innocentius* the  
true *Pope* and have noe more to  
doe, you nor they with *Anti-Popes*.  
What will you doe? *William* of  
*Aquitaine* imbraced the *Bishop* of *Potiers*  
and the rest, and obeyed in all, glo-  
rify'd God, and became afterwards a  
great *Saint*.

Sall doe you take the tameing of  
this fierce *Lyon* of *Aquitaine* by the  
*Lamb* of God *Christ Iesus* in the Sa-  
crament in the hands of his servant  
*Saint Bernard* wrought by him; take  
you this I say for a *Miracle*? Noe  
man

man will bee soe impudent as to deny the credit of the History published and beleevd over all the World, and beleeving the History you must confesse this Wonder was done in Confirmation of *Transubstantiation*. Did ever your Piece of Bread in your figurative *Sacrament* cast to the ground a furious, impious, Tyrant as *Duke William* was, or cast out a Devill as the *Sacrament* in *Saint Bernards* hands did in *Millan*? Goe now *Sall* a furious zeallott in your new Religion, and Preach to your Bretheren that *Miracles* are *Monstrous*.

## XXIII. CHAPTER.

Certaine Advertisments to said  
Sall.

First.

*Hereticks are knowne by certaine  
Marks.*

1. **H**ereticks deny and hate Tradi-  
ditions, soe saith the Counsell  
of Nice.

2. Hereticks accuse the ancient Fa-  
thers of Ignorance, and blindness, soe  
saith Saint Bernard.

3. Hereticks dispise the head of the  
Church, and speak contumeliously of  
him, soe affirms Saint Cyprian, and Au-  
gustin.

4. Hereticks say and uphold there is  
noe need nor use of *Miracles*.

5. He-

5. *Hereticks* say they are sent extraordinarily from God to reforme the Church, and sanctify the World, and yet they work noe Miracles, the true signes of such a Mission.

6. *Hereticks* mock the simplicity of Priests, Innocent the third a learned Pope affirms this, saying: *Simplicitatem Sacerdotum illudunt Heretici.*

7. *Hereticks* cannot give reason of their Chaire, nor prove their Succession from the Apostles.

8. *Hereticks* are still disputing, but will in the end beleeve nothing, but what themselves hold.

9. An *Heretick* defends his owne opinion with pride, and obstinacy soe saith Saint Augustin, Cap. 10. Lib. 9. *De Civitati Dei.*

10. *Hereticks* love not the vertue of chastity; they hate (saith Saint Hierom) the Virgin and Virginitie, *Difficile est* (saith Tertulian) *Hereticum invenire, qui diligat castitatem.* It is hard to finde an *Heretick* that is a lover of Chastity.

These are the marks of an *Heretick* as

ancient Fathers obseru'd; I leave *Sall* to consider to whome these marks can be fittly attributed, to *Roman Catholicks* or *Protestants*.

Wee come now to a *Litany* of *Hereticks*. *George l'Apostre* a *French* Author, hath this *Litany* in a worke intitl'd :

---

*Le Tombeau  
des  
Heretiques.*

Hee calls the *Litany*.

*La Litanie Hugenate.*

Hee begins thus :

1. **C**Ain denyed the Provi-  
dence of God, and the  
me-



meritt of good *VV*orks, (and then says to the Huguenotes ) Vous aussi. That is: And you doe the same.

2. The Saduceans deny'd a part of Canonickall Scriptures. You doe the same.

3. The Scribes and Pharasies depraved the Bible. You doe soe too.

4. The Capharnaits would not beleeve the Body, and Bloud of Christ in the Eucharist. Nor doe you.

5. Simon Magus said, God was Author of Sinn, deny'd Marriage was a Sacrament, deny'd Free-will, made a warre against

Saint Peter. You doe soe too.

6. The Menandrens (saith Saint Ignatius) deny'd the Eucharist, the Sacrifice of the Masse, and averred the Body of Christ was not there. You doe the same.

7. The Gnosticks held themselves only wise and learned, accused the Fathers of Ignorance. Soe doe you.

8. The Montanistes vaunted the Holy Ghost was only in theire Church, they deny'd Confession, and the Sacrament of Penance. Soe doe you.

9. The Novatians held that the Church had noe power to remitt Sinn; deny'd Confession, rejected

*jected the Sacrament of Confirmation, ( soe attesteth Saint Ambrose of them ) deny'd any Superiority in the Church, affirmed all th' Apostles were equall, and that Saint Peter was not cheefe, ( soe attesteth Theodoret.) You doe the same.*

*10. The Catharians rejected the Sacrament of Pennance, deny'd Purgatory, affirmed Priests ought to Marry. You doe the same.*

*11. The Manichees mocked Virginitie, deny'd Marriage to be a Sacrament, reproched Catholicks for VVorshipping Saints broack downe the Images, deny'd Free-*

Free-will , mocked Catholicks for having memoryes of the feasts of Martyrs , called Catholicks Idolaters for saying Masse for the dead , said the Saints did not pray for us. Threw away the Reliques of Saints as acurssed and abhominable things , held the Eucharist ( as the Councell of Nice reports ) was but a Figure , that the Body of Jesus Christ was not there. You doe the same.

12. The Arrians deny'd prayers for the dead , would not receive Traditions , said Bishops and Priests were equall , cast downe Alters, and Crosses, hated Monks like a plague , admitted nothing  
but

*but the old and new Testament,  
You doe the same.*

13. Jovinian mocked Celi-  
batt or the state of Continency,  
preferred Marriage to Virginity.  
gested at the Vow of Religion, de-  
rided Monks, detested fasting on  
Fryday, and Saturday, and in  
Lent, made noe Distinction be-  
tween eating, and fasting, Mar-  
ryed theire Priestes, held that  
Fasting, and Chastity did noe way  
profitt the Soule, that Jesus did  
pray and fast for us all, denied  
the meritt of good VVorks, affirm-  
ing Jesus Christ had satisfy'd for  
all, that all were Priestes, that  
aman may live in vvhhat Reli-  
gion

gion bee vwill. You doe the same.

14. The Waldensēs, that began the yeare 1160. Mocked the use of Chrisme, in Baptisme, and Benedictions, Mattins, and Canonickall Houres, prayers to Saints, and Lent, deny'd Purgatory, said Extremunction was noe Sacrament, scoffed at prayers for the Dead, denied the power of the Pope, derided Pardons, and Indulgences, said the Devill had invented Monks, and Religious Orders, held the Priest was as high as the Bishop. You doe the same.

There

There are about forty *Heresies* more in said *Litanie* which for sauing tyme I omitt: the same Author says, that *Luther* with his *German Apostata's* raked up from Hell 404. *Heresies*. Of *Calvin* I have given you an account in his owne Words Page 124. beginning thus: *Calvin, comme une meschante Arragnee, &c.*

What ought to be considered in this place, is, that the afore mentioned *Hereticks*, and their *Heresies*, have been condemn'd by the Church, and generall Councells: this being soe, I shall pray *Sall*, as hee tenders the Salvation of his owne Soule, to examine with how many of these *Heresyes* are the *Protestants* infected, and how many of them are delivered as Doctrin of the Confession of *England* in the XXXIX. *Articles* of the Church of *England*, let him look well to what hee hath done, it is certaine noe man found in his witts will drink of a Fountaine wherin snakes, and todes, spitt their Poyson, no man will stay in a House infected with

with the plague , if hee can gett  
out.

*The second Advertifment.*

Cleare places of Scripture in  
many points controverted  
make for the Catholicks.

**T**Here is nothing more frequent  
then *Protestants* to bragg, that *Scriptures*  
are for them , in all *Articles*, contro-  
verted between them and Catholicks.  
This great Evidence they have , ( as  
they say ) on their owne side , and  
therfore they lay a side Traditions , an-  
cient Fathers, Councells, Canons, and  
Schoole Arguments : they will stand to  
noe other Tryall but *Scriptures* , and  
when they come to this test , they are  
aground , and faile quite in producing  
formall *Scriptures* for themselves : of  
the other side wee Catholicks admitt  
of



of Councells, Fathers, Traditions, &c.  
for good Evidences in desiding difference  
of Religion between us and  
them; which they denying, wee bring  
expresse places of *Scripture*, which they  
cannot doe, as doth clearly appear in  
the ensuing *Articles*, and matters con-  
trouerted between us & them.

For example-sake wee Catholicks *Real-*  
for proving the *Real-Presence* have ex-*presence*  
pressly, *This is my Body*, „ You have *Math.*  
„ noe where, this is the signe of my *cap. 26.*  
„ Body. Wee have expressly, *The Bread Ioan.*  
*that I will give you is my Flesh.* You have *cap. 6.*  
no where. „ It is but the signe of my *Iac. 2.*  
Flesh. Wee have expressly. *A man is Iustifi-*  
*justified by Works, and not by Faith only:* *cation.*  
You have noe where, „ A man is justi-  
„ fied by Faith alone, noe, nor that hee  
„ is justified by Faith without works,  
„ talking of works that follow Faith,  
„ wherof only our Controvercy is;  
Wee have expressly, *Whose sinns you for- Absolu-*  
*give, are forgiven, whose sinns you retaine,* *tion.*  
*are retained.* You have noe where, *Ioan.*  
„ That Priests cannot forgive, or retaine *cap. 20.*

W

„ sinns

„ sinns on Earth. Wee have exprelsly,  
*Rom.* The doers of the Law shall be justified.  
*cap. 2.* You have noe where, „ That the Law  
 „ required at Christians Hands, is im-  
 „ possible, or that the doing therof  
 „ justifies not Christians. Wee have  
*Vowes.* exprelsly, Vow ye, and render your  
*Psal.* Vowes. You have no where, „ Vow  
*cap. 75.* „ ye not, or if you have vow'd, break  
 „ your Vowes. Wee have exprelsly,  
*Tradi-* Keep the Traditions, Which you have learned,  
*tions.* either by Word or Epistle. You have noe  
*Epist. 1* where, „ The Apostles left noe Tradi-  
*Thess.* „ tions to the Church unwritten. Wee  
*cap. 2.* have exprelsly, If thou wilt enter into  
*Com-* life, keep the Commundements. „ And  
*mann-* „ (when hee said hee did that already).  
*dements* If thou wilt be perfect, goe, and sell all  
*Math.* thou hast, and give to the poore, and follow  
*cap. 19.* mee. You have no where, „ That either  
 „ the Commaundements can not be  
 „ kept, or that wee are not bound unto  
 „ them, or that there is noe degree of  
 „ life, one perfecter then another. Wee  
*works.* have exprelsly, Work your owne Salva-  
*Phillip.* tion with feare and trembling. You have  
*cap. 2.* noe

noe where, „ Either that a man can  
 „ worke nothing towards his owne  
 „ Salvation, being helpt with the grace  
 „ of God: or that a man should make  
 „ it of his beleefe, that hee shall be  
 „ saved without all doubt or feare.  
 Wee have exprefsly. *Doe ye worthy frutes* Pen-  
 of Pennance. You have noe where, nance.  
 „ That Faith only is sufficient without Luc.  
 „ all Satisfaction, and all other works cap. 3.  
 „ of Pennance. Wee have exprefsly.  
 That every man shall be saved according Apor.  
 to his works. You have noe where, cap. 20.  
 „ That men shall be judg'd only ac-  
 „ cording to their Faith. Wee have  
 exprefsly, That it is a holy Cogitation to Prayer  
 pray for the Dead. You have noe where, for the  
 „ It is Superstition or unlawfull to doe Dead.  
 the same. Wee have an exprefs example, 2Mach.  
 Of an holy man, that offered Sacrifice for cap. 12.  
 the Dead. „ You have noe example of sacri-  
 „ any good man, that ever reprehended for the  
 „ it. Wee have exprefsly. That Dead.  
 the Affliction which Daniell us'd upon his 2Mach.  
 Body, was acceptable in the sight of God. cap. 12.  
 You have noe where, „ That such Volun-  
 tary.

*fall affliction.* „ voluntary Corporall afflictions are  
*Daniell* „ in vaine. Wee have expressely. *That*  
*cap. 10.* *an Angell did present Tobias his good works,*  
*Almes.* and *Almes-deeds* before God. „ You have  
*Tobias* „ noe where that Angells cannot, or  
*cap. 12.* doe not the same, Wee read expressely,  
*Prayer* *That Ieremias the Prophet after hee was*  
*of* *dead pray'd for the People of Israell.*  
*Saints,* „ You have noe whete the con-  
*for* „ trary to this in expresse Scrip-  
*those on* „ ture.  
*Earth.*

*2 Mach.* I leave many places more that I might  
*cap. 14.* relate, but these are enough to prove  
 that expresse *Scriptures* are for us, and  
 not for you: nor can you shew that wee  
 are driven to deny any one book of the  
 byble, or to gloss upon plaine  
 places of *Scriptures*, as you are forced to  
 doe.

I pray you *sall* consider well these  
 things, for they touch narrowly your  
 new Religion.

Further-more I dare give you this  
 Challenge, that whereas there have  
 been, soe many hundred *Heresies* for  
 the space of one thousand six hundred  
 and

and seventy odd years in the *Christian Church*, condemned and Anathematized by her and her *Bishops*, if it can bee shew'd, that the *Roman Catholicks* doe agree or participate in any one point, truly, and sincerly, that was Iudged for an *Heresy* in old tyme, and that the *Roman Catholicks* doe hold it, in that sence and meaning wherin it was condemned, that then wee will yield, that our Religion is false, and our Church noe true Church.

But on the other side, wee *Catholicks* offer to shew clearly, that your Protestants doe hold divers old and evident *Heresyes* that were condemned openly, for *Heresyes* by the ancient *Catholick Church*, and in the self-same sence and meaning wherin they were condemned, as is evident in the *Heresyes* of *Arius* against *Fasting days* commaunded by the Church and *Prayer for the dead*: as alsoe of the *Heretick Vigilantius* that denyed *Saints* to be prayd unto, and their *Reliques* to be honoured: of the *Heretick Iovinian*, that compared *Matrimony* with *Virginity*,

Old heresys  
held by  
Protestants.

*Epiph.* and other like, for which wee aleage  
*Heres.* the cleare testimonys of *Saint Epiphanius*  
75. *Saint Hierome*, and *Saint Augustin*: and  
*Hier.* the matter is soe cleare, that Doctor  
*cont.* *Fulk* his words are brought in against  
*Vigi-* Doctor *Bristo's* motives saying: that  
*lantium* *Epiphanius* and *Augustin* were deceived in  
*& cont.* recording those for *Heresyes* which are  
*Iovin,* not; And that *Ierome* rather rayleth,  
*Aug.* then reasoneth, and that *Vigilantius* was  
*lib. de* a good man, and his opinion sound.  
*Here-*  
*sibus* *Heres.* Shall you see Mr. *Fulk* a grave Doctor  
50. *de-* in your Church drawne to that extre-  
*fence* mity in this point, that hee is forced  
*pag. 15.* to Iudge *Epiphanius* and *Augustin* two  
*Doct.* grave and ancient Doctors and *Saints*  
*Fulke* alsoe, to have beene deceived, and  
*against* *Saint Ierom* to have rather railed, then  
*Bri-* reasoned, and infine to say, that *Vigi-*  
*stowes* *lantius* a pestiferious condemned Here-  
*Motius* tick was a good man, and his opinion  
*pag. 54.* sound. Good Doctor *Fulk* you fore to  
high, when you dare Iudge Doctors, &  
pillars of Gods Church to haue been de-  
ceiued; can not wee say to you *Fulk*,  
*Quis te constituit iudicem* Upon those  
emi-

eminent Doctors? *Sall* this ought to trouble you in your new Religion, that one of the *igraue* Rabbins of your Church hath showd himselfe soe foolish and impious, as to preferre *Vigilantius* a Notorious Heretick's Opinion to the Iudgment of three soe renowned Fathers in a matter concerning faith: Speake my Frind, speak truth, and shame the Devill, is not this an intolerable presumption in your Fulk an obscure man, not knowne out of the Iland of *Brittain*?

*Sall* I pray put these things together,  
1. That hee, that houldeth any one Heresie can not be saued, soe teacheth Scripture. A man that is an Heretick after *Ad*  
the first and second Admonition auoyd: *Tuum*  
knowing that hee, that is such an one, is *Cap. 3.*  
subverted and sinneth, being condemned by his owne Iudgment. 2. It is confessed by both parts, that only a true Roman Catholick can be saued, as was declar'd aboue in pag. 40. 41. 42. and 43. as Doctor King Bishop of London, proves out of your owne learned men and

writers : and cleare it is , that hee that holdeth any *Heresie*, cannot be a true Roman Catholick, for that the Names, and Natures of the things are repugnant, and consequently , if any Protestant of the *English* Church doth hold any one confessed *Heresie*, hee cannot bee faued : Now the cited Doctors have evidently showne and prou'd; The now Church of *England* holdeth many *Heresyes*, wherfore it cannot be the true Church, and consequently, those dying in that Church and Religion, cannot be sau'd. Doctor Fulk saying those learned Fathers, *Epiphanius*, *Augustin*, and *Hierome*, were deceived, and that *Vigilantius the Hereticks Opinion was sound*, is a weak ground to rely upon in the present Doctrin, and points of Faith, and none but a madd man or in a fury of blinde zeal will give him credit against those most holy, and learned Fathers. This is a high and dangerous point, *Sall* you had need look well unto it.



### The third Advertifment.

A diffention in Fundamentall points , and Articles being between Protestants , they must hold on another for Hereticks , Ergò Sall if he mindes his Salvati-on , will part from that Church.

IN the true Church the beleevers in all Countryes, and places , agree in all Articles of Faith , as it is in the Roman Catholick Church , and as it was in the Tyme of the Apostles as this Text signify's. And the multitud of the belee-  
vers had one hart and one Soule ; Saint  
Irinaus excellently teacheth this. *Quam*  
*accepit Pradicationem & fidem ( Ecclesia )*

Actor.  
Cap. 4.

Irinaus  
c. 1. l. 1.

W 5

dili.

*diligenter custodit, quasi unam domum inhabitans, similiter credit, quasi unam animam habens, & unum cor, & consonanter hac pradicat, & docet, & tradit quasi unum possidens cor.* That is : „ The  
 „ Church keeps diligently the Faith  
 „ and preaching shee received, as if  
 „ the whole Church were dwelling in  
 „ one House ; shee likewise beleeveth,  
 „ as if all the beleevers had but one  
 „ Soule, and one hart, and shee pre-  
 „ cheth, and teacheth, and delivereth  
 „ all points of Faith, as if all the be-  
 „ leevers had but one mouth. Can this  
 be said of the *English Church* ? Noe,  
 but all is truly verityed of the *Roman*  
*Catholick Church.* *Saint Cyprian* doth  
 likewise confirme this Unity of be-  
 leefe in the Church. *Exordium ( Ec-*  
*clesiæ ) ab unitate profiscitur, primatus*  
*Petro datur, ut una Christi Ecclesia &*  
*Cathedra una, Monstretur.* That is :  
 „ The beginning of the Church pro-  
 „ ceedeth from Unity and concord,  
 „ primacy is given *Peter*, that the  
 „ Church of *Christ* may be proved  
 to

*S. Cypri.*  
*de Vni-*  
*tate*  
*Eccle-*  
*sia.*

to be one, and the Chaire one. *Let Saint Pauls Words* give undeniable weight and creditt to what is said. *One* <sup>To the</sup> *Body,* (saith th'Apostle) *and one Spirit:* <sup>Ephesians</sup> *as you are called in hope of your Voca-* <sup>cap. 4.</sup> *tion. One Lord, one Faith, one Baptisme.* *One God, and Father of all, which is over all, and by all, and in all us.*

The Devines of England would faine perswade us there is noe contention, or difference in *Fundamentall Points*, or *Articles* of Faith between Protestants, as for example between *Lutherans* and *Calvinists*, soe teacheth Docter Charke, saying in his reply to the defence of the *Censure*, that in Principall points of Faith, the *Lutherans*, and *Calvinists* agree, and are bretheren. And Doctor *Whitaker* signify's the same, saying: wee reverence *Luther* as a Father, and the *Lutherans*, and *Zwinglians* our very deare Bretheren in *Christ*. See above page 83. This hee would not say, if hee held they disagree'd in Principall points of beleefe. But the matter is otherwise, as will ap-

appeare to those will examine the great contentions between *Lutherans* and *Zwinglians*.

*Luther* holds, the *Zwinglians* for *Hereticks* being *Sacramentarians* ( the same Iudgement hee gives of *Calvinists* ) saying of them : *Hereticos serio Censemus, & alienos ab Ecclesia Dei &c.* That is :

*Luther* „ Wee doe seriously censure them for  
*contra* „ Hereticks, and aliens from the  
*Artic.* „ Church of God. As alsoe hee affir-  
*Lozan.* meth that their first Author *Zwinglius*,  
*Thes.* *Latro mortuus est.* „ That hee dyed a  
27. „ theefe, and in his Iudgment was  
„ damn'd, Which Iudgment hee saith,  
( *Christ doth commaund us to pronounce upon*  
*such as deny him in this life as Zwinglians*  
*did ( in denying the Real-Presence ) of*  
*whome hee says further, that hee held*  
*him not in the number of Christians,*  
*Quia totum Christum amiserat, for that*  
*( therby ) hee had lost Christ all together.*  
( And furthermore hee said that hee  
held said *Zwinglius* his books, and  
Doctrin for nothing else but for *venenum*  
*tartarei demonis.* That is : „ The poyson  
„ of

„of the Deuill of hell: and that hee would never have more conversation, either with him, or with those of his sect, how doth *Chark* tell us that *Luthervans* and *Zwinglians* are bretheren in *Christ* agreeing in fundamentall points of Doctrine, seeing *Luther* holds all *Zwinglians*, and *Calvinists* Hereticks, for denying the *Real-Presens*, and damned Soules, and their Doctrine for poyson of the Deuill?

Surely the Protestants of *England*, if they hold *Luther* for a holy man, and true Doctor, and reverence him for a Father, haue great cause to tremble and feare seeing hee holds them all for Hereticks in a fundamentall Article of Faith, (that of the *Real-presence*) whose Faith in this point is that of *Zwinglius*, censured as was now said for an Heresy.

There are other principall points of Religion in which *Lutherans* differ from *Calvinists*. *Franciscus Stancarus* a famous Protestant Preacher in *Polonia*, hath particularly written against *Calvin*.

*Stanca.  
Lib.  
contra  
Calvin.  
Cave N. 4.*

*Cave Christiane Lector, &c.* That is :  
 „ Beware Christian Reader of the  
 „ Books of Calvin , especially in the  
 „ Articles about the Blessed Trinity ,  
 „ Incarnation of Christ, and his Media-  
 „ tion , about the Sacrament of Bap-  
 „ tisme, and Predestination : *Continent*  
*enim Doctrinam impiam , & blasphemias*  
*Arianas.* That is : „ For that they con-  
 „ taine impious Doctrine , and Arian  
 „ Blasphemies.

Another famous Protestant writer  
 of the Lutheran party, called *Conradus*  
*de Schlusselfburgius* writeth thus : „ Albe-  
 „ it (saith hee) in the beginning, the  
 „ Controversy of the *Sacramentaries*  
 „ was only about one Article, yet by  
 „ their naughty Disputations, the Cal-  
 „ vinistes are passed now soe farre, as  
 „ they have brought into doubt , noe  
 „ small number of cheefe Articles of  
 „ Christian Faith : for now is the Con-  
 „ tention between us and them , of the  
 „ Omnipotency of God , of the Vnion personall  
 „ of two Natures in Christ, de Comunica-  
 „ tione Idiomatum , of the Communication  
 of

of Names in the Blessed Trinity, of the glorious Body of Christ, of his Assention into heaven, of the difference of Sacraments, of the old and new Testament, of the force and efficacy of Baptisme, of the prerogative of Infants borne of Infidels, of the supper of our Lord, of Predestination, &c. Noe man will deny these to be great Controversyes, and Articles of Religion, in all which the Lutherans, and Calvinists disagree, and how then will Charke prove them to agree in fundamentall points of Religion as Bretheren in Christ?

The said Conradus hath written three whole Books principally to prove this point, that Lutherans and Sacramentaries, but especially Calvinistes are Irreconcilable in the very chief Controversyes of Religion. And in his second Book, and thirteenth Article hee hath these Words: *Nos negamus, inter nos & Calvinistas in Doctrina fundamento esse consensum*: That is: „ Wee deny that „ there is betwixt us and Calvinistes any „ consent, or agreement in fundamen- „ tall

„tall points of Doctrine. And hee further in the very Title of his Book, affirmeth his cheefe purpose to be, to demonstrate to the eye as in a Table, that the Calvinistes (*De nullo ferè Christiana fidei Articulo Rectè sentiunt*) „have „noe right Faith, almost in any one „Article of Christian Religion.

*Samuel Huberinus in Antith.* Likewise one *Samuell Huberinus* writt a Book, whose Title was, *Antithesis Lutherana & Calvinistica Doctrina in principis fidei Articulis*. That is: The Con- „tradiction or contrariety between *Lutheran* and *Calvinian* Doctrin in the „principall Articles of Faith. Yet was this *Huberinus* a zealous Protestant.

I will conclud with the Iudgment of Doctor *Aegidius Hunnius* publick Reader of Divinity in the *Lutheran* University of *Wittembergh*, of *Calvins* writing upon the *Scriptures*, his Book was printed in the same place *Anno Domini 1594*. In the beginning of his Book hee hath this Assertion, that hee will shew most clearly, and evidently:

*Quod*



*Quod*, Ioannes Calvinus Illustrissima Scriptura sacra loca & Testimonia de gloriosa Trinitate, Deitate Christi, & Spiritus Sancti, in primis autem vaticinia Prophetarum, de adventu Messia, nativitate ejus, Passione, Resurrectione, Ascensione in calos, sessione ad dexteram Dei detestandum in modum corrumpere non exhorruit. That is : „ That Iohn „ Calvin in his commentaries upon the „ bible, was not afraid to corrupt „ most detestably, the most clearest „ places, and testimonys of holy Script- „ ure concerning the Glorious Trinity, „ the God-head of Christ, and of the „ Holy Ghost, and Principally, the „ forgettellings of Prophets, of the com- „ ing of the Messias, his nativity, pas- „ sion, Resurrection, Ascension into „ heaven, and his sitting at the right hand of God. All which Articles (saith this Doctor) doth Calvin willfully corrupt in his expositions, in the favour of Iewes, Arians, and other such enemies of Christ : which hee proveth by alleadging above forty, or fifty places,

X

citing

citing *Calvins* owne words , and commentaries therupon , soe clearly , and perspicuously , against sence , and expositions of all holy Fathers , that if his commentaries therein were to bee admitted , those foure named points , or *Articles* of Christian Religion can not be defended , against the force and adversaries of *Christs* name.

And is not this a brotherly agreement between *Lutherans* and *Calvinists* in Principall points and misteries of Religion? but the *Lutherans* have the best of it , for wheras *Luther* and his followers to this day condemne the *Calvinists* as Hereticks , ( especially for not beleeving the *Body* of *Christ* to bee really and substantially present in the *Sacrament* of the *Altar* ) the Protestants of *England* ( who are *Calvinists* and deny the *Real-presence* ) hold *Luther* for a holy man , and their Father , and hold all the *Lutherans* their very deare bretheren in *Christ* , as *Doctor Whitaker* above cited doth averre.

To leave *Germany* , and to speak of  
the

the Professors of Protestantisme in England, & Scotland, doe not many of them entertaine quarrells, and falings-out among themselves, about Principall *Articles* of Religion? doe not the greatest part by much of the Protestants in England, hold the King is supreme head of the Church? all of one opinion with the *Bishops* maintaine this as an *Article* of Religion in that Protestant Church, (but the Protestants of Geneva and all depending upon their Doctrin, in France and elsewhere, doe not hold this Kingly supremacy for an *Article* of Faith) and are not Catholicks punished by Law, and somtymes put to death for denying this supremacy: which would be a meer murdering of them, and the greatest cruelty in the World, if those that put them to death did not hold that supremacy to be an *Article* of Faith.

Now if you will be pleas'd to demand what those Protestants in England, and Scotland (caled *Presbyterians*, or *Puritans*) say to this *Article*, they flattery deny this supremacy to be an

*Article of Faith*, though none of them did ever suffer death for denying the same, nay, they are esteemed (not with standing their opinion in this) to be of the Protestants communion.

A gaine all Protestants that follow the *Bishops* hold the dignity, and superiority of *Arch-Bishops*, and *Bishops* to be agreable to Gods word, and as the Devines speak *de Iure Devino*, and what say the *Presbiterians* to this? By their Champion *Martin Mar-Prelate*, and his mutenous moke-bates that band under his cullors cry all of them in the Name of the Lord, (as *Thomas Rogers* doth attest)

*In his Sermon printed by Iohn windet 1590. p<sup>a</sup>. 13.* **That the calling of Bishops is unlawfull, that they be Ministers of Antichrist, worss then Fryers, and Monks Devills Bishops, and Devills In-carnate.**

Shall you must grant mee these dissensions between Protestants, and Protestants in *England* and *Scotland* about the *Kings* supremacy, and the Order, and

and Dignity of *Bishops* are not Triueall, but Fundamentall, and they have been now many years contending in their Writings and Conferences, and still are about these points, and others that are the very sinews, and Soule of their Religion, in endless quarrells, and Contentions. If that were my Business, I could sett downe many and great differences, quarells, and contentions between these two kinde of Protestants.

In this place I think it pertinent to say somthing particularly of the Protestants called *Presbiterians*, who were neuer by any act of *Parlament* (that wee could heare of) procribed from the Communion of the Protestants, that stick to the Religion of the *King* and the *Bishops*.

Impiety, Fury, and Rebellion gave beginning to this Sect and Religion in *Scotland* (as hath been aboue said in Page 164. and 165.) They had two Re-formations, the first was begun by *Iohn Knox* an *Apostata Priest*, and though

his Reformation was ungodly and unreasonable, the second was farre more unreasonable and ungodly. A *Presbyterian* that was converted to the Catholick Faith, describes the *Presbyterian* Piety in this kinde.

„ There was among us a pretext of  
 „ Piety, but wee had not the substance  
 „ of it : wee had indeed much preach-  
 „ ing, praying, fasting and such like  
 „ exercises; but our long preachings,  
 „ were nothing but continuall prayes  
 „ of the *Covenant*, the *solemne League*,  
 „ which they cry'd up to the heavens;  
 „ butt wee omitted ( as our *Saviour* ob-  
 „ served of the *Pharisees* ) the weighty  
 „ Matters of the Law, as *Iudgment*,  
 „ *Mercy*, and *Faith* : Our Ministers told  
 „ us wee were the happiest People of the  
 „ World, for they said, wee only of all  
 „ Nations had the honour to be *Cove-*  
 „ *nanters* with *God*, and that wee had  
 „ the truth of the Ghospell in greater  
 „ purity then *Geneva* it selfe, that wee  
 „ had soe cleare a light, that the like  
 „ had not shined to any Nation since  
 „ the

„ the tymes of the *Apostles*, yea one, who  
 „ was esteemed a principall *Apostle* a-  
 „ mong us, did not stick to say in the  
 „ pulpitt (amidst the many Miserys,  
 „ Confusions, and Troubles, which  
 „ then lay upon this Church, and Na-  
 „ tion) *That the Angells and Saints of*  
*heaven, if they could leave the sight of God,*  
*would be glad, to come downe and see, the*  
*admirable beauty of the Presbyterian Church*  
*of Scotland.*

Soe farre this new Catholick. And  
 was not this ridiculous preacher, with  
 the beauty of his *Scottish Kirck*, a great  
 Hipocrite and *Pharisee*?

It was much observed, that shortly  
 after solemne fastes of *Presbyterians*, the  
 country and state was allways sure of  
 some unhappy claps, the puritan fast  
 was still fatal, and ordinarily a prepa-  
 ration to some violence, or evill worke  
 that was intended; this made many  
 understand, what *Queene Mary Stuart*  
 meant by that famous saying. *That shee*  
*was as much affraid of a fast of the Mi-*  
*nisters, as of an Army of Souldiers*; for

experience taught her, that those fasts were prognostick signes of ensuing tempests: their long prayers alsoe did not prove them to be *Saints*, more then the like did sanctify the *Pharases*: they bragged much of the spiritt, but shew'd noe fruites therof, these bee the fruites of the spiritt which *Saint Paul* recounts to the *Galatians*. The fruite of the spiritt (saith hee) is love, joy, peace, long suffering, Gentelnesse, goodness, Faith, meeknes &c.

*Ad Galat.  
cap. 5.*

This second *Presbyterian* Reformation beganne with a prodigious abolishment of all holy things: *Mala arbor, Malos fructus facit.*

1. They condemned and cast downe *Episcopacy*, (this they doe whersoever they have power) quite contrary to the Law of God, for *Episcopacy* is *de Iure Divino*. This order and degree they abhor'd as Tyrannicall and *Anti-Christian*, yet *Saint Paul* writing to *Timorhey*, saith:  
*1. Tim.* If a man desireth a *Bishops Office*, hee desireth a good thing. The *Apostle* likewise affirmeth that *Bishops* are to Order  
*Priests*



Priests and Iudge them, wherfore hee  
 saith in his Epistle to Titus: That hee left *Ad*  
 him in Cret to Order Priestes by Cittys. By *Titum*  
 this it is plaine, and evident that the *Cap. I.*  
*Presbiterians* gain-say Saint Paul. Hee  
 saith the office of a Bishop is a good  
 worke, and they say it is Tyrannicall  
 and *Anti-Christian*, wherin they show  
 themselves prophane presumptuous fel-  
 lows, in seeking to destroy the Doctrin  
 of the Holy Ghost pronounced by the  
 Mouth of the great Apostle; two evils  
 they doe in this: They contradict the  
 Oracle of God, secondly they incurre  
 the curses threatned by the Prophet.  
*Woe unto them, who call evill good, and* *Isay.*  
*good evill.* *Cap. I.*

Let us for confounding those *Pres-*  
*biterians* cite in this Matter some of the  
 ancient Fathers. Saint Augustin upon  
 that place of Saint Paul (*Who seeks a*  
*Bishops Office desireth a good thing*) saith  
 th' Apostle would show what the Office  
 of a Bishop is, to witt: „ A Name of *Aug.*  
 „ Labour, and not of honour, that *lib. 19.*  
 „ hee may know himself not to be a *deCivi.*  
*Dei.*  
 „ Bishop, *cap. 19.*

„ *Bishop*, who desires to preside, and  
 „ not to profit. *Saint Hierom* says:  
 „ That in the primative Church, the  
 „ calling of a *Bishop* was the next de-  
 „ gree to Martyrdom: wherefore (saith  
*Hier.* „ hee) the Office of a *Bishop* being soe  
*Ap.* „ high, and excellent, soe hard and  
*Cornel.* „ dangerous, it was noe wonder  
*in hunc* „ th' *Apostle* required many excellent  
*Loc.* „ quallitys, and vertues in a *Bishop* to  
 „ exercise profitably his Office, which  
 „ *Saint Paul* calls a good worke. *Saint*  
*Ignat.* „ *Ignatius*, *Bishop* of *Antioch*, Disciple of  
*Epist.* „ th' *Apostles* and a holy Martyr, de-  
*ad Tar-* „ scribes an excellent subordination of  
*scens.* „ *Pastors* in the Church. *Priests* (saith  
 „ hee) be subject unto your *Bishops*,  
 „ *Deacons* unto *Priests*: and you People  
 „ unto *Priests* and *Deacons*: who shall  
 „ observe this comlyness of Order,  
 „ I would willingly change my Soule  
 „ with theirs: and our *Lord* be with  
 „ them for ever.

2. The second comly worke of  
 the *Presbiterians* Reformation, was to  
 lay a side the *Lords* prayer, and to put  
 it

it out of use and credit, and all sett Prayers: was not this a horrible Tentation of the Deuill? What more sublime, holy, and devine, then our *Lords Prayer*? *Christ* made this Prayer, the *Scripture* contains it, our *Saviour* taught his Disciples to say it: when you pray (saide *Christ*) say *Father hallowed be thy Name*. Children learn this Prayer sucking their Mothers Brest. The Church of God hath ever esteem'd and practis'd it, wherefore th'Abolishment of the *Lords Prayer* must come from the Deuill, there is noe way of excusing it. This Prayer is short, devine, and substantiall, according to that of *Tertulian*. Our *Lords Prayer* is short in words, but large in sense.

The *Waldenses* defended an error just contrary to this of the *Presbyterians*, for they maintain'd noe other Prayer should be said, noe other forme to be admitted but this of the *Lords Prayer*, this had some collour of Piety, and speciall respect done to that devine Prayer, but to abolish it, as the *Presbyterians* have

*Luke*  
*cap. II.*

*Tert.*  
*lib. de*  
*oratio.*

*Gualter*  
*Chron.*  
*Scul.*  
*cap. II.*  
*de*  
*Val.*  
*Errone.*

*The  
impious  
words  
of a  
Mini-  
ster.*

have done, is a most execrable Impiety? Could a Christian man beleieve there would be Christians found on Earth, that would contemne this devine Prayer (instituted by *Christ Iesus*, and commanded to be sayd, commended by the holy Fathers, and practised by the whole Church tyme out of memory) and speak contumeliously against the use of it? A great Rabbin and Preacher of the Covenant called publickly the use of saying often the *Lords Prayer* a *Papisticall Charme*, and another Minister in *Galloway* did Glory that hee had banished out of his Parish two Idols, to wit: *Our Father which &c.* And *God of Glory, and peace &c.* A short Grace, that was said ordinarily after meat, but a Lay-man answered the impudent Minister in these Words: *If you have banished these two, which you call Idols, I feare you will bring in worss Idols in their place.*

O God! thy Patience is great with these prophane wicked men, the seed of Canaan, *Qui claudunt ora Laudan-*

*sium te.* And that forbid men to speak to your devine Majesty in a Prayer made by your Sonne *Iesus*, and commaunded by him to be sayd by all,

3. From Laying aside the *Lords Prayer*, the *Presbiterians* goe a stepp farther in their holy Reformation, what, think you, doe they? a wicked business. They abollish that hymne of praying God usually sayd in the end of each *Psalme*: ( *Glory to the Father, the sonne, and Holy Ghost. &c.* ) even by the Protestants themselves singing the *Psalmes*, which hymne doubtless had its begining out of holy *Scripture* as this passage of *Saint Iohn* may testifie, And ( saith the Saint ) *A voyce came out from Apocal. the throne, saying: say prayes to our God* <sup>cap. 19.</sup> *all ye his servants: and you that feare him,* <sup>v. 19.</sup> *little and great.* The *Presbiterians* in their hott zeal contradict *Saint Iohn* and hinder little, and great to sing this mellodious hymne of prayse to the *Holy Trinity*: can any thing bee more impious, then men acknowledging the  
Mi-

Mystery of the Blessed Trinity (If *Presbiterians* doe acknowledg it) to abollish this divine Hymne, wherby the Trinity is glorified. It happened after they had agreed upon this ungodly Reformation, that the People in the Church singing the *Psalms*, (and knowing nothing of the determination they had made) coming to the end of a *Psalm*, sayd, as they were wont to doe, *Glory to the Father, to the Sonne, and to the Holy Ghost, &c.* The *Presbitertan* Minister hearing them, cry'd out in a fury, noe less ridiculously, then scandalously, *Noe more Glory to the Father, noe more Glory to the Father, &c.* Was ever the like heard among Christians?

The *Arians*, who deny'd the Divinity of *Christ*, and that hee was equall to his Father, did mainly strive to change and pervert this Hymne, for as they had changed the forme of *Baptisme* by saying: *I Baptize thee in the Name of the*  
*Father, by the Sonne, in the Holy Ghost;*  
 Soe alsoe they corrupted this Hymne of Glorification by singing: *Glory to*  
*the*

*Baron.*

*Tom. 3.*

*Anno*

323.

N. 174.

*the Father, by the Sonne, in the Holy Ghost.*

But the great Saint Basile shewes how *Basile*  
the Hymne of Glorification was used *ad Am-*  
from the tyme of th'Apostles; for when *philich.*  
the Sacrament of Baptisme was admini- *dispute.*  
stred by the Priest when hee said: *I baptize* *5.*  
*thee in the Name of the Father, and of*  
*the Sonne, and of the Holy Ghost; The*  
*faithfull present, answered; Glory bee*  
*to the Father, to the Sonne, and to the*  
*Holy Ghost: The Holy Counsell of Nice*  
*was pleased to add to the said Hymne,*  
*this Appendix: As it was in the begining,*  
*and now, and ever shall be, World without*  
*end, Amen. Which clause appears in my*  
*Iudgment, like a Prophecy, serving not*  
*only for the Confusion of th'Arians, but*  
*alsoe of the Presbiterians.*

4. What more holy things did remaine  
in the Church to bee reformed by the  
*Presbiterian* congregation? The *Creed*  
stood in their way, they would have  
it discredited, and not to bee esteemed  
or caled *Apostolicale*: will you heare  
these holy men speake in their owne  
*Catechisme.* „ Albe it (say they) the  
„ sub-

*Cate-* „ substance of the Doctrine comprised  
*blisine* „ in the abridgment . commonly called  
*VVest.* „ th'*Apostles Creed* be fully sett forth in  
*infine.* „ each of the *Cathechismes* , soe as there  
 „ is noe necessity of incerting the *Creed*  
 „ it selfe . Yet it is here annexed , not as  
 „ though it were composed by the *A-*  
 „ *postles* .

What new masters or rather Mon-  
 sters are these ? What ungodly pesti-  
 ferous Doctrin is this ? to say , and  
 teach the *Creed* is a human Collection,  
 and not made by the *Apostles* : this they  
 declared , as was said , and after such  
 Declaration they did not say it , neither  
 did they require it to be said any more  
 of others ( as the custome was former-  
 ly ) at Bapting infants : all this they  
 did to put the *Creed* out of Estimation,  
 and use ; now this Innovation calling  
 the *Creed* in question , the beleevers  
 therafter could be sure of nothing :  
 Thus the *Presbyterians* indeavored to  
 dash th' Authority of the *Cymbol* the  
 principall foundation of Religion . O  
 abomination of furious zealots that  
 would



would change the *Apostolicall Creed*, which was taught for such, and soe beleeved, and esteemed in all ages, by the consent of all Christian Nations, and said dayly by all the Servants of God young and old.

But against the Impiety of those men, wee have the Authority and Testimony of all the ancient Fathers, for the Credit and Estimation of the *Creed*.

*Cardinall Barronius* in the first tome of *Baron.*  
his Annals doth shew, by the Testi- *Tom. I.*  
mony of the holy and ancient Fathers, *Annal.*  
that the *Creed* was composed by the *an. 44.*  
holy *Apostles*, a little before they were *N. 15.*  
to part, and goe into severall Coun- *seq.*  
tryes to preach the *Ghospell* unto the  
Gentils: to the end there might bee,  
a certaine, short, cleare rule of Faith,  
in which they all agreed, wherein they  
were to instruct all persons, and by  
which, as by a certaine badge, all Chri-  
stians might be knowne.

Be pleased now to heare the Fathers  
speak of the *Symbol*. *Saint Ambrose*  
saith:

Y

*S. Amb.* faith : „ Let us beleeeve the *Symbol*  
*Serm.* „ of the *Apostles* , which the Roman  
 18. & „ Church doth ever preserve, and keepe  
*Epist.* „ inviolate. *Saint Hierom* faith : „ The  
 81.

„ *Symbol* of our Faith , and hope ,  
 „ which was delivered by th' *Apostles* ,  
 „ is not written in Paper or Ink , but in  
 „ the fleshy Tables of the hart. *Saint*

*Aug.* *Augustin* speaks thus : „ The compre-  
*Serm.* „ hension and perfection of our Faith  
 42. de „ is the *Creed*. It is simple ( faith hee )  
 trad. „ short and full. That its simplicity  
 „ might serve the rudeness ; its short-  
 „ ness the Memory ; And its fullness  
 „ the Instruction of the hearers. Else  
 „ where hee faith, this is a *Symbol* brief  
 „ in words , but large in *Misteryes* , for  
 „ whatsoever is declared in the *Scip-*  
 „ *tures* , or foretold by the *Prophets* , &c.  
 „ is contained , and briefly confessed in  
 „ it. To show the excellency of the  
*Creed* , which is therefore to be often

*Aug.* sayd, *Saint Augustin*, speaks thus : „ Ren-  
*homil.* „ der your *Symbol* , render it unto the  
*fortitu.* „ Lord ; be not weary to rehearse it :  
 „ the repitition of it is good , least for-  
 „ get-

„ getfullness creep one thee , doe not  
 „ say : I sayd it yesternight , I sayd it to  
 „ day , I say it every day , I have it well.  
 „ Remember thy Faith : Behold thy  
 „ selfe : let thy *Creed* be a mirrour unto  
 „ the , there see thy selfe if thou be-  
 „ leeve all , that thou confessest thy  
 „ selfe to beleeve , and rejoyce dayly  
 „ in thy Faith. Let it be thy Riches,  
 „ the dayly apparell of thy Soule.  
 „ Doe you not cloath your selfe when  
 „ you rise ? Soe by remembring thy  
 „ *Creed* , cloath thy Soule , least per-ad-  
 „ venture forgetfullness make it naked.

*Saint Ambrose* cales this the *Seale* of our *Ambr.*  
 hart, which wee ought dayly to review ; *lib. 3. de*  
 and the *Watch-Word* of a Christian *Virgin.*  
 which should bee in a readines, in all *Tom. 4.*

dangers. Wee have the *Creed* by an  
 assured *Tradition* and Testimony of the  
 Church , which *Saint Augustin* holds of  
 noe les certainty then the *Scriptures*, as  
 is signified by these words. „ I would

„ not have beleaved (saith the *Saint*) *Aug.*  
 „ the *Ghospell*, unless the Authority of *Cont.*  
 „ the Catholick Church had moved *Epist.*  
*fund.*

„ mee, &c. And that Authority being  
 „ once weakned, neither can I belceve  
 „ the *Ghospell*.

Seeing these *Presbyterians* have abolished the Authority of the *Creed*, saying it is not Apostolicall, what in Gods-name have these Doctors given to the People in place of the *Symbols*? The holy *Covenant*, and as the *Creed* is denyed by these men to be Apostolicall, soe is the *Covenant* cry'd up to be Divine, for they call it Gods *Covenant* and the Confession of the *Scottish Kirck*.

„ This was truly a rare exchange; to  
 „ deny the *Creed* to be Apostolique, and  
 „ to cry up the *Covenant* to be devine.  
 „ To Rob us of a most ancient, clear,  
 „ brieve, positive, sacred Confession  
 „ of Faith made by the holy *Apostles*,  
 „ famous in all ages, and Universally  
 „ received throughout the whole world,  
 „ full of great Mistryes, and divine Ex-  
 „ pressions: and to give us, in place,  
 „ of it, a new, long, obscure negative  
 „ Confession, or rather noe Confession  
 „ of

„ of Faith, full of terrible oathes, Exe-  
 „ crations, and Combinations, devised  
 „ by some few discontented heads, and  
 „ by cunning and force, obtruded upon  
 „ the Nation; much suspected at the  
 „ beginning, to bee nothing but a  
 „ meere pretence of Religion; as it  
 „ was notoriously known to be a hu-  
 „ mane Invention; and as it's now at  
 „ length, after all its disguises, mani-  
 „ fested for such unto the World. It's  
 „ good fame hath not lasted long,  
 „ neither at home nor a broad. It gott  
 „ some footing in *England*, by cunning  
 „ and worldly interest; but these soone  
 „ failing, it was quickly detected, and  
 „ rejected. The Christian Mediator  
 sayth to this purpose. *That the last Re-Christ.*  
 formation settled with soe solempne a Cove- *Mod.*  
 nant, and carried on With soe furious a Zeal, *pag. 2.*  
 is already, by better lights discovered, to be  
 meerly humane, and therfor deservedly layd  
 aside. These are the words of the con-  
 verted Presbyterian.

Sall I would now faine know, what  
 is your Iudgement of these kinde of

Protestants? perhaps you will say they are noe Protestants, but *Geneva*, the acknowledged school of *English* and *Scottish* Protestants will tell you, that *Presbiterians* are the purest Protestants of all; and for ought I could ever learne, the Church of *England* held, and holds them soe (according to Doctor *Whitakers* manner of speaking.) Tell mee Sall have you ever seen any act of *Parlament* in *England* declaring that *Presbiterians* are not Protestants, or any penal lawes enacted against them? noe such thing; though they differ (as was said) from the *Episcopall*, or Royall Protestants in fundamentall points of Religion, that of the order and dignity of *Episcopacy*, which they hold to bee Anti-Christian and Tyranicall, and noe way *de Iure Divino*. The other of the kings supremacy in *Spiritualibus*, which they flatly deny; they alsoe differ from the Kings Protestants in abolishing the Lords prayer, and the Hymne of Glorification to the *B. Trinity*, and in denying the *Creed* to be *Apostolicall*,  
which

which are flatt Heresies : and for all these Impietyes, and abominations, there are not ( that I heare of ) any Lawes made in *Parlament* for punishing these *Presbiterians*. Noe : but all the lightning, thunder, and tempest of the *Bishops* and that kind of Protestants and of the *Presbiterians* likewise doth fall upon the poor Catholicks : our Religion is made treason, to owne the *Pope* head of the Church in *Spiritualibus*, (as realy hee is ) is punish'd with death, to worship Images superstition, to invoke the *Angels* and *Saints* Idolatry, wee suffer disgrace in Court and Country, wee suffer the loss of livings, wee suffer Imprisonments, and death it selfe : the Extirpation of our Faith is desired, sought, and put in Execution, and men receive pleasure ( which is inhumane and cruell ) in our Miserye and Distruction, and all these Afflictions fall upon us soly for the hatred men have to Religion. What comfort can wee finde in these Extremityes ? That only ( and that is enough ) which

our Saviour hath promised to his Ser-  
 vants, *Beati qui persecutionem patiuntur*  
*Math. Cap. 4. propter Iustitiam : quoniam ipsorum est*  
*Regnum Calorum.* That is : „ Blessed are  
 „ they that suffer Persecution for Ju-  
 „ stice: for theirs is the Kingdome of  
 „ heaven. Sall wee heare , you have  
 preached in July (1674. ) before the  
 Lord Lieutenant and State in Christ-  
 Church in Dublin a long premedita-  
 ted Sermon, for Justifying your de-  
 parture from the *Romish Communion* ,  
 and you then told your Auditors, that  
 you had found in the *Romish Church*  
 three *Abominations* , to wit , *Idolatry* ,  
*Impiety* , and *Tyranny* , and those you  
 called *Abominationem desolationes stantem*  
*in loco Sancto.* And that therefore ac-  
 cording to our Saviours Admonition,  
 you departed from that Congregation.  
 But I tell you , you have forged a  
 pernicious Calumnies and Imposture, in  
 charging the Church of *Rome* , the Mo-  
 ther of all Churches with *Idolatry* ,  
*Impiety* , and *Tyranny*. And I further  
 say my Opinion, that an Idol ( which  
 is



is found in all your Congregations) the pride of the privat Spiritt, (that Spiritt Doctor *Whitaker*, see Pagina 17. discribed) made you charge the Church of *Rome* with Idolatry.

Sir your zeal in your new Religion is soe furious that you have render'd your selfe at present incapable of Councell and all advice, but in tyme you may become colder : (*Non est abbreviata manus Domini.*) And think better of what you have done, however for the true love I have for you, and especially for your Soule, which is the maine and principal part ought to bee taken care for, I hartily pray you, what kinde of thing is Parlament Religion? a slippery, and changable Religion, which is thus declared.

For Satisfying King *Henry* the eight, The *Parlament* changed some *Articles* of Faith ; as soone as hee dy'd they changed that Faith into *Zwinglianisme*, to comply with the Protector *Summer-set* young King *Edward* the sixt his *Vncle*; within two or three years after,

they changed *Zwinglianisme* ; into *Calvinisme* , and at the sute of *Calvin* , reformed the *Liturgie* accordingly : After the young *Kings* death , they return'd with good *Queen Mary* to the old Faith , and by new acts abolished those acts they had lately made before against Catholick Religion ; with *Queen Elizabeth* , they restored againe the new Religion with some Alterations ; when *King James* succeeded they changed the translations of *Scripture* and other things ; In *King Charles* the firsts tyme , Prelatick Protestancy , was puld downe by *Presbitery* , and this by *Independency* , and the last puld downe quite *Kingly Authority* ; and took of the good *Kings* head from his Body : Prelatick Protestancy being restored by *King Charles* the second , the forms of *Ordination* ( where upon depends the validity of the Protestant Ministry , Church , and *Sacraments* , ) being not thought sufficient , were amended , and are now changed into more Catholick Forms adding to the Forms the words , *Priest* , and

and *Bishop*, which hath quite discredited their Character of *Priesthood*, and *Episcopacy*, for those two Words being held by them as Essentiall in these two Forms, the former orders given without these Words, must have been invalid, and in like manner all things in their Ministry, that depends upon *Ordination*, are uncertaine, and doubtfull, for if the Church of *England* hath acknowledged to have erred in a thing of soe great importance, as the Forms of *Ordination*, what reason can it have in not erring in all the rest? In a word Protestants, in the Kingdome of *England* in one age, have made more changes of Religions, then *Mahometans* in the ten ages they have continued.

What I have sayd being duly examined, tell mee *Sall*, is not Protestant Religion slippery and changable, and consider well what shall become of you in the sad exchange you have made.

*The*

*The fourth Advertifment.*

Learned Protestants of the Church of *England* doe confess, that *English*, and *Irish Pagans* (venerable *Beda* called them *Slaves of Idols*) were converted to Christian Faith, by men sent from the *Popes* of *Rome*, holy men that wrought Miracles in those Conversions.

**I**F any shall demaund to what end doe I make Mention of these Protestant Authors, what doe I infer from their Testimonies? I make this Illation, that said Authors did attest the Conversion of those *Pagans*, to have beene made, by those sent from *Rome*

to

to a true and saving Faith, and for this Verity, there are two convincing reasons; The first, that the *Veracity* of God was herein concerned, which neuer confirm'd by *Miracles* a false Faith: The second, that the *Goodness* of God would not have *Pagans* brought from Idolatry, to Heresy, or to such a Religion, wherein they would bee as certainly damn'd as in *Idolatry* to Iudge this of the goodness of God were a horrible Blasphemy, for it were noe less then to cale him a cheate.

Sall examin now seriously what Faith that was, the *Saints Fugarius, & Damianus* sent from *Pope Eleutherius* taught to the Pagans of England, when *King Lucius* (the first Christian King (his *Queen*, and thousands more were converted; what the Faith, which *Saint Augustin* the *Benedictin Monk*, sent from *S. Gregory* Pope denounced to the *Saxon* Pagans? In what Faith did *S. Parrick*, sent from *Pope Celestinus* instruct the Idolaters of Ireland? doubtless you will confess it was the same Faith,

Faith, then professed in *Rome*, and by all the People that obey'd the Pope: now all these professed as *Articles of Faith*, the *Real-Presence* in the *Eucharist*, the Invocation of *Angells* and *Saints*, the seven *Sacraments*, the *Sacrifice* of the *Mass*, worship of *Images* and the like; And aforesaid *Saints Fugacious*, *Damianus*, &c. delivered them for such, to the Pagans of both the Nations, they likewise wrought *Miracles*, for proving the truth of the Religion they taught, and the Pagans seeing those *Miracles*, beleev'd they were sent from *God*. They were indeed sent to those Idolaters, as *Moyse*, *Elias*, and others Prophets to the People of *Israel*, and as the *Apostles* to the *Gentils* doeing wonders *In Nomine & Virtute Dei*.

I observe in this place that the Religion the *S. S. Fugacious*, *Damianus*, *Patrick*, and *Augustin*, preached to the Pagans of these countreyes, was not the Faith now Professed by *Sall* and the Congregation of the now *English Church*,

*Church*, ergo the Protestant Authors attesting the verity of the Religion taught by *Fugations* and the rest, and confirm'd by *Miracles*, give Testimony against their owne Religion, ( I meane the Protestant, ) My last illation from those Protestant Authors and against their owne Religion, and for mine, is that *Sall* hath cause to feare his owne Damnation for having deserted the true Faith, those holy men sent from *Rome* denounced to the Infidels, Imbraceing a new Religion opposit to the ancient and orthodox.

The names of the Protestant Authors, Devines, and Historians, testifying the Conversion of *England* and *Ireland*, from Idolatry by the aforesaid *Saints* sent from *Rome*.

1. *Abbots* pretended *Arch-Bishop* of *Canterbury*, that writt against *Bellarmin*.

2. *Bale*, pretended *Bishop* of *Ossory* in *Ireland*, reckened among their learned men, hee writ *Centurys* of the writers of *Britaine*, and said of himselfe hee had read the *Historys*,  
and

and Chronicles almost of all Antiquitye.

3. *Bilson* , pretended *Bishop* of *Winchester* , esteemed a learned writer.

4. *Caius* , Doctor of Physick soe well seen in Antiquity , as an *Oxonian* Orator tearmed him the *Antiquary*.

5. *Camden* , well knowne for his Discription of *Britany* an excellent *Antiquary*.

6. *Couper* , pretended *Bishop* of *Lincolne* , and after of *Winchester* , well knowne for his *Dixionary* , and his *Chronicle*.

7. Dangerous positioner , some say it was *D. Banckrofte* , pretended *Arch-Bishop* of *Canterbury* , others say it was *Doctor Sutcliffe*.

8. *Fox* , most famous amongst Protestants for his acts and monuments of their Martyrs.

9. *Fulk* , Doctor of Divinity , and a great writer against Catholics.

10. *Godwin* , a devine Sonne to *Godwin* , pretended *Bishop* of *Bath*.

11. Ho-



11. *Holinshed*, notorious for his great Chronicle, and most earnest against Catholics.

12. *Humphery*, Doctor of Divinity, and the *Queens* Reader thereof in *Oxford*.

13. *Iewell*, soe famous and known to Protestants, as I need say nothing of him.

14. *Reynolds*, Doctor of Divinity famous with Protestants.

15. *Stow*, well knowne for his Chronicle, and other his writings of Antiquity.

16. *Sutcliffe*, Doctor of Divinity, and Dean of *Exeter*, and a great writer against Catholics.

17. *Suruey*, soe I call the unnamed Author of the *Suruey of the pretended holy Discipline*.

18. *Whitaker*, Doctor and Professor of Divinity, and a great writer against Catholics, very famous in the *English Church*, rearmed by some, a worthy learned man, by others a Godly learned man. These, and thus esteemed are the Pro-

testant writers that give Testimony of the Conversions of *England* by *Saint Augustin*, and other *Saints*.

It is therefore agreed upon by Catholick and Protestant writers, that *King Lucius* sent to *Pope Eleutherius* two holy men, *Elvanus* of *Avalonia*, and *Medwinus*, together with these came commissioned from said *Pope*, two other holy men, *Eugarius* and *Damianus*, who baptized the *King*, and *Queen*, and those of their Family and many more that imbraced the Christian Faith.

Authors, Catholick, and Protestant stile these Legats of *Pope Eleutherius* *Prelatos*, & *Episcopos*, for without such Authority, and Character they could not erect *Bishopricks*, consecrate Churches dispencc Orders and the like; this conversion was made, and the *King*, and *Queen* baptized *anno Domini* 183. to which Conversion agreeth. *Fox*, *Jewell*, *Godwin*, *Abbots*, *Fulk*, *Whitaker*, *Sutcliffe*, *Reynolds*, *Couper*, *Stow*, *Holinshed*, *Camden*, *Bale*, and others.

*Bale*, ( one that would write nothing  
to

Bale  
Cent, I.  
cap. 19.

to the Credit of Rome if not convinced by evident Verity ) doth attribute this Conversion to Pope Eleutherius , and with him joyned in this the *Magdeburgenses*. Of the Conversion of the *Irish* Idolaters by *Saint Patrick* , *Saint Prossper* that lived at the same tyme giveth a clear Testimony , and after him, venerable *Bede*, *Marianus Scotus* , and others, who affirme alsoe that *Saint Patrick* dyed in the yeare of *Christ* 491. being 122. years. *Paladius* was indeed sent to that work before *Saint Patrick* , but though hee Religiously behaved himselfe , in that divine Function the Glory of Converting the whole Nation from Paganisme, was reserved for *Saint Patrick* , who is therefore *Iure merito* stiled *Apostle of Ireland*.

Let us now heare *Bale* ( I pretermit other Protestant Authors that testify the conversion of the *Irish* Idolaters ) confirming the coming of *Saint Patrick* from the *Sea of Rome*, and how hee gave the light of Faith to the *Irish* Pagans ( the testimony taken from an

Enemy, such as *Bale* against Catho-  
licks, is of the greater weight and force  
against himself ) *Bale* then, who  
usually cal'd the *Pope Anti-Christ and  
the beast*, and named the Primitive  
Church of England in the tyme of its  
greatest purity, a *Carnall Synagogue* (as  
great an enemy to the *Pope* as hee was )  
speaks of *Saint Patrick* coming from the  
*Pope* thus.

*Bale*  
descrip.  
*Britan.*  
*Cent. I.*  
*fo. 250.*

*Patrick* (saith hee) *surnamed*  
*Magonius*, who studied *Divi-*  
*nity* at Rome, sent by *Pope*  
*Celestinus* did preach the *Ghos-*  
*pell* to the *Irish-men* with in-  
*credible fervour of Spirit* for forty  
years together, and did convert  
them to the sincere Faith of  
Christ; hee was most excellent  
in Learning and Holiness, and  
among other Miracles, hee did con-  
tinue

tinue in Prayers and Fasting, for forty days, and forty nights; founded many Churches, healed many Sick, delivered many possessed of Devils, and rayseed to life sixty that were Dead; Thus far Bale.

Behold here how Iohn Bale confesseth Saint Patrick was sent by Pope Celistinus, and soe sent, hee converted the Irishmen to the sincere Faith of Christ; what more can any man say, or more honourably of the Pope, clearly allowing of Authority and power in him to send Doctors and missioners for converting nations to the true Faith? In speaking of Saint Patrick hee mentions truly the vertues and duty of Apostles and preachers sent from Rome to enlighten nations, as to fast, and pray, to found Churches, heale the sick and worke Miracles: Let Bale himselfe tell us if the bloudy Reformers of the Kirk of Scotland,

Z 3

land, or himselfe, *Peter Martyr*, *Bucer*, and the rest, at the tyme of the Innovation they made in *England*, did any of those holy works, done by *Saint Patrick*, and such Missioners as were lawfully sent from the holy *Sea* into the vineyard of our *Lord*? I dare challenge in this place all the multitudes of those new men repaying (as themselves say) the house of *God*, to give one *Saint Patrick* or *Saint Augustin* that fasted and prayed, healed the sick, and wrought *Miracles*; I desye *Bale* to doe this with all his studied tomes of centuries, or *Fox* (esteemed by the Protestants, a most holy, grave, and pious man, and plainly a devine man) with his great and numerous volume of *Acts* and *Monuments* of their *Ridiculous Martyrs*, soe Credited in *England*, as they have beene set in divers of their Churches to be read by all; or delicat *Calvin* the great Patriarch of *Geneva* with his soe adored books of *Institutions*, or wanton *Beza* Reforming forsooth the Church of *France* with legions and troopes in set  
Bat-

Battailes, and beseeing the Kings  
goodly Cytties, Garded by two fierce  
Giants in Steele, the Prince of Conuë  
and the Admirall Coligny.

As Bale hath testified *Saint Patricks*  
*Miracles*, doe doe other Protestants the  
*Miracles* of *Saint Augustin*; *Holms*hed one  
of these, saith, „ King Ethelbert was *Holin*  
„ persuaded by the good example of *in desc.*  
„ *Saint Augustin* and his company, and *Britan.*  
„ for many *Miracles* shew'd, to bee  
„ baptized. And againe hee saith page  
„ 602. *Augustin* to prove his opinion  
„ good, wrought a *Miracle* by restoring  
„ to sight one of the *Saxon* nation,  
„ that was blind. And *Stow* acknow-  
„ ledgeth the same in his *Chronick*.  
Pag. 66.

Protestant Authors doe likewise  
confels *Saint Augustin* was sent from the  
*Sea* of *Rome* to convert the *Saxons*, then  
Pagans. Fox doth affirm this in his *Acts*  
and *monuments* lib. 4. Pag. 172.  
„ *Holms*hed saith, *Augustin* was sent *Holin.*  
„ by *Gregory* to preach to English-men *in desc.*  
„ the word of God, who were yet *Britan.*  
„ blind *Lib. II.*  
Z 4 „ blind *Cap. 7.*

Camd. „ blind in Pagans Superstition. And  
 in desc. „ Camden writeth that *Saint Augustin*  
 Britan. „ having rooted out the monsters of  
 pa. 104. „ heathenish superstition ingrattling  
 „ *Christ* in English-mens mindes, with  
 „ most happy success, converted them  
 „ to the Faith.

Protestant writers doe likewise acknowledge that 69. Catholick Arch-Bishops sate upon the Chaire of *Canterbury*. The first *Saint Augustin* above mentioned (and after him ten Saints more, to wit, *S. Laurence*, *S. Melite*, *S. Iustus*, *S. Honorius*, *S. Theodor*, *S. Dunstan*, *S. Anselme*, *S. Thomas*, *S. Edmund*, *S. Elpheg* : All these were Canonized Saints and their Memories are in the *Roman Martyrologe*.

All these Arch-Bishops were of the Roman Catholick Religion and Communion, all received their Pall and Confirmation from *Rome*, all were Legats of the holy *See* : One of them only, and the last of all but one *Thomas Cranmer* turned Heretick, of whome wee have said much before in pagina



176. 177. 178. the 169. and last of all  
 was the noble, Godly, learned *Cardinall* The  
*Reginall Poole*, Consecrated anno 1555. great  
 and departed this Life 1558. the same nobility  
 yeare and day that *Queen Mary* dyed. rare  
 Hee was Son to *Sir Richard Poole*, Learn-  
 Cossin-german to *King Henry* the 8. ing of.  
 and of *Margaret Countess of Saltsburie*, Card.  
 Daughrer of *George Duke of Clarence*, Poole.  
 and Brother of *King Edward* the 4.  
 „ Hee was. (saith *Godwin* a Protestant)  
 „ of manifold and excellent parts, not  
 „ only very learned, which is better  
 „ knowne then it needeth many words,  
 „ but alsoe of such modesty in behavi-  
 „ our, and integrity of Life and Con-  
 „ versation, as hee was of all men both  
 „ loved, and revered. Hee was by  
 the Confession of *Ridley* in *Fox* Edit,  
 1596 pag. 1595. „ A man worthy of  
 „ all Humility, Reverence, and Ho-  
 „ nour, and indued with manifold  
 „ Graces of Learning and Vertue.  
 But *Bale* according his wicked bitter  
 Spirit speaks ill of this noble *Cardinall*,  
 and saith: „ Hee was a *Cardinall*

*Bale* „Soldier of *Anti-Christ*, not to bee  
*Cent. 8.* „commended for any Vertue by the  
*cap. 100* Servants of God. And saith further  
 of this excellent Ornament of the  
*English* Nation: „That hee was a hor-  
 „rible Beast, a rooter out of the truth  
 „of the *Ghospell*, a most wicked Traytor  
 „to his Country, and prayeth God to  
 „confound him.

The Protestant writers doe alsoe agree with the Catholick Authors, about the number of *Kings Roman Catholicks*: there were of Monarchs of all England 53. *Egbert* was the first Monarch of all England; *William* the Conquerour was the 33<sup>th</sup>, the last, *Queen Mary*, and with her Welaway, an Eclipse came upon the holy Catholick Church in England.

Besides those absolute Monarchs, there were 70. and odd of the smaler *Kings Catholicks*, when England was divided into seaven Kingdoms.

Behold *Sall* the happy Continuation of the Catholick Faith in England in the Succession of 53. absolute Monarchs  
 of

of that Land : many of them have  
beene of the most valiant, victorious,  
glorious, and holy Kings of Christen-  
dome. Of the smaler Kings have been  
ten *Saints*, and 14. that forsaking their  
Kingdoms became *Monks* to live in Mor-  
tification and solitude for gaining the  
Kingdome of heaven, or that went  
in Pilgrimage to *Rome*, there were  
alsoe 13. *Queens Nuns*. You must then  
*Sall* confess there was a holy Church  
and Kingdome in *England* in those Ca-  
tholick Tymes, wherein the Church of  
*England* was called *Ecclesia Primogenitai*  
Because *Lucius*, King of that Land, was the  
first Christian King. Will you dare then  
tell us (as you have preacht in *Dublin*)  
that Idolatry, Impiety, and Tyranny,  
dominered in the Church of *Rome*, (to  
whome the *English* then obey'd with  
all Veneration) in those dayes of Joy  
and Sanctity? What kind of Church  
is now in *England* (wherof you are a  
new member and burning zealot) I am  
not willing to write, let others tell  
you, who can easily inform you, that  
the

the number of your Protestant *Arch-Bishops* were few, and noe way famous, you had noe *Arondells* among them, nor *Pools*, noe men either of Sanctity, or any great Talents or Learning.

The Protestant Monarchs are alsoe easily numbered, they were but five in all: *Edward* the sixt a child, a weak head to govern a Church; *Queen Elizabeth* a monstrous head upon your new *English* Church, noe *Historyes* or *annals* will ever tell you of a woeman; that in any land or Nation headed a Church in *Spiritualibus* before this *Iesabell*: the third was *King Iames* a learned and wise Prince; After him *Charles* the first a just and chaste King murdered by perfidious Rebels, his head being taken away from his Body upon a Scaffold in the View of the World, *Coram Sole*, and before his owne Pallace dore by the hand of an infamous Hangman: The fift is *King Charles* the second now Raigning whome God long preserve (I am certaine Catholicks will neuer doe him harme, undertake you

you *Sall* if you can, for the Protestants who distroyd his Father & God of his goodness grant him the greatest blessing, that can befall him to, Imbrace the Roman Catholick Faith, the Religion of soe many vertuous, noble, and invincible *Kings* his Ancesters.

*The fift Advertisment.*

I offer here certaine learned Catholick Authors to beeperused by *Sall*; likely they came not all of them in his way.

*Sall*, let mee for our ancient Amity sintreat you to read *Attento Animo* the ensuing Books, ( *Comede precor Volumina ista* ) you will finde in them, I promise you, great Learning, strong Arguments, sound Verity, sublime Conceits, and great Variety of Matters; but prepare  
your

your minde well for reading them profitably, and begg humbly of God to send you from heaven Light and Fyre; Light to disperse the Cloudes of Darknes your Soul's wrapt in, and Fyre to inflame your frozen Affection. Cry unto God with holy David; *Cor mundum crea in me Deus, & Spiritum rectum innova invicribus meis.*

### The first Author.

**T**He prudentiall Ballance of Religion, an excellent worke, printed anno Dom. 1609.

### Second Author.

**T**He Christian Manna, or a Treatise of the most Blessed Sacrament of the Eucharist, written by a Catholick Divine through Occasion of Monsieur Causabons Epistle to Cardinall Peron, printed Anno Dom. 1613.

Third

## Third Author.

**C** *Alvinoturciusmus*, composed by that famous man *Mr. Reynolds*, once a great Preacher of the Protestant Church, and sharpe Disputant, a fellow in one of the *Oxford Colledges*, it is one of the rarest and most learned Books ever saw light of that kinde: the argument of the worke is by way of Paralel, to compare the Religion of a *Calvinist* and that of a *Turke*. This man Reading the sleights, Shufflings, Lyes, Falsifications and corruptions, of *Mr. Iewell* pretended *Bishop of Salisbury* (one of the falsest men, that ever set pen to Paper.) forsook the Protestant Religion, saying it could not bee a saving and true Religion, that used Falsifications, and sleights for a support of keeping it up; hee went in the yeare of *Iubily to Rome* and submitted himselfe with his writings and works, to the Iudges of th' *Inquisition*, who received with all joy soe pretious a man; *Father Persons*

*sons* the Iesuit accompanied him, came afterward to *France*, there lived a holy life, and there dyed a happy Death.

*4<sup>th</sup> Author.*

**T**He Legacy of *Doctor King*, Bishop of *London*, or his *Motives* for his change of Religion, written by himselfe, and delivered over to a Friend in his life-tyme. A most rationall moving piece, printed Anno 1622.

*5<sup>th</sup> Author.*

**T**Hree Conversions of *England* penn'd by the very vertuous *Father Persons*, one of the best works ever was set out in *English*. All in this Book is strong: here you will finde *Iewell* and *Fox* two pillars of the *English Church* tottering and cast downe, and bruesed like a *Dagon*. Both are evidently convinced to have beene the most infamous  
Lyers,



Lyers ', Shufflers , and Falsificators  
that ever lived of the *English* Nation, or  
( I think ) of any other.

6<sup>th</sup> Author.

**A** Search made into Matters of Re-  
ligion by *Francis Walsingham*, Deakon  
of the Protestant Church, before his  
change to Catholick Religion ; a  
Book full of prudent Observations,  
printed ( *Permissu Superiorum* ) Anno  
1609.

7<sup>th</sup> Author.

**R** Edargutio Scismatis Anglicani', Au-  
thore *Alexandro White*, a Confu-  
tation of the XXXIX. Articles of the  
Confession of England. See above pag.  
13. 14. 15. Printed at *Lovain*, Anno  
1661.

8<sup>th</sup> Author.

**P** Roteftancy without principles, or Sectaryes unhappy fall from infallibility to Fancy, layd forth in foure Discouries by E. W. printed at *Antwerp*, by *Michael Cnobbaert*, 1668.

This Author shewes playnly to the Eye, Protestant Religion sinking downe for want of Principles, as a House layd upon a very weak Foundation; tis one of the most learned pieces of this kind, and convincing that I ever handled.

There is another Book of the same Author, intituled: The Infalibility of the Roman Catholick Church and her *Miracles* defended against *Doctor Stillingfleets Cavills*, &c. printed at *Antwerp*, 1674. An excellent worke, the Preface therof is a Pearl.

Sall I pray you read with Attention these two Books, if you are able, you have some kind of Obligation to answer the last, having denyed Infalibility

lity to the Roman Catholick Church. I think you will finde this E. W. hath read as much as you have done, if not som-what more, and that hee is a subtile School-man, I have reason to know what mettle is in the man, and partly what in you.

9<sup>th</sup> Author.

**A** Book that lately came out, stiled a Treatise of Religion and Government: the Argument ( which is learnedly handled ) whether Protestancy bee less dangerous to the soule, or more advantagious to the state, then the Roman Catholick Religion. The conclusion, that Piety, and Policy are mistaken, in Promoting Protestancy, and Persecuting Popery by penall, and Sanguinary statutes.

This man gives a perfect *Anatomy* of the *English* Church, shewes clearly to the eye the Falsifications, Iuglings, Corruptions, Shufflings, absurd lyes,

and artifices of Protestant writers, and Doctois. Hee expounds briefly, and soundly, the XXXIX. *Articles* of your *English Creed*, and *Confession*, and declares them to bee Pernitious. Finally hee doth as it were demonstrat the Church of *England* to be without *Sacraments*, *Priest* and *Sacrifice*, and consequently noe Church, and where there is noe Church, there is noe true Religion. This Book is not Easily had, but I am ready to furnish you with one, you will finde I assure you the discourse learned and worth your reading.

*Sixt Advertifment.*

3. Weighty Points offered to  
be considered by  
*Sall.*

**M**ORE then twenty years agoe, I  
lighted upon a Book written by a  
learned

learned Protestant in the days of the Usurper, caled *the Christian Moderator*, wherin hee shew'd a great kindness and tendernefs of hart toward us Catholicks then much afflicted, hee spake much good of us, and said wee were a People of a tender Conscience, shy in taking oathes, but Religious Observers of them once taken, hee maintained our Religion was not inconsistent with Obedience to the *Prince* and Magistrate, and that the farr greater part of us, were commendable in our manners, and Conversation, and honest in our dealings, hee wyp't away an envious Calumny objected to us, to wit, that wee held as a constant Doctrin in our Schooles, and Practises in our Proceedings, *Fidem non esse servandam Hereticis*; which hee shew'd to bee most false out of Catholick Authors, especially out of *Paulus Layman* a Iesuit. Hee likewise indeavoured to persuade by good Arguments, that Persecution of Religion was not lawfull, nor could be warranted by the Law of God, Law of

Nature, nor the ancient Lawes of the Land. Among many good things this Author said, I took speciall Notice of three remarkable Points, which I will expresse the best I can in my owne words, having not his Book at hand.

*Primum Punctum.*

**H**Ee said it was observed, that Roman Catholicks, who turnd Protestants, commonly became worse liuers then before, great libertins, dissolute in their manners, and careles of Salvation, especially *Priests* and *Religious men*, who breaking their Vowes, took Wives and wenshes, and ever after lived in Sensuality and Sinn, without all shame, and feare of God, giving Scandall to all kinde of men, and that many of them came to an Obduration of hart, and dy'd in Dispaire.

I will give you here a true and  
lamen-

lamentable Narration of two fearfull Examples in this kind of two *Apostata's Priests*, that marryed and had Children, whome I knew very well. One of them having studyed in the University of *Salamanca*, was made *Priest* in *Spaine*, had a rich Benefice in those parts I liu'd in, but was borne in the Province of *Sall*, hee was sufficiently learned, and audacious in the highest degree, and had sometymes preacht before the State in *Dubblin* as lately *Sall* hath done. In his Conversation hee was a meer Publican, and most vaine, lying, vapering, insolent debaust, and Drunkenest Companion that was knowne in those parts. As soon as the Rebellion began in *England* hee bid a Deiu to his Loyalty, went to *England*, and stuck to those then in Rebellion, thinking therby to make a great Fortune, came over with *Crumwell*, and was a meer scourge, and plague to the Catholick Clergy, bringing Souldiers and wicked men to the Houses of all the *Priests*, hee knew:

In fine hee dyed of the plague in a Ditch deserted of all of both Religions crying (as they say) for a *Priest*, but found none.

The other was a home-bred man native of our owne parts, unlearned but witty, hee had beene in the Order of *Priest-hood* when hee dy'd 70. years, (they said hee was a *Queen Mary Priest*.) I came to him upon his dying-bed in *November 1639.* and did my best to bring him to a true beliefe, and used to that effect, obliging tearmes as I conceiu'd, I earnestly desired him to make a sound Act of Contrition and confesse his sins penitently for reconciling himselfe to *God*, I told him hee was not taken for an Heretick, but for one that willfully went out of the Church, and forsook his Master, (not for feare as *Peeter* did) but to live with a woeman in Lust and Sacriledge, and to injoy the pleasures, and commodities of the *World*; notwithstanding all this, I told him I would ingage my Soule under *God* for his Salvation, if hee would then turne to *God* and true Faith



Faith with a true Repentance for his finnes, and have hartly Contrition: I pray'd him to think on the good theefe, that lived wickedly untill his last Houre, and yet when hee said, even then, with repentance and love : *Domine memento mei dum veneris in Regnum tuum*, hee heard that comfortable voyce of mercifull Iesus, *Hodie mecum eris in Paradiso*. I did all I was able to doe, and wept bitter tears to see if I could gaine this Soule, and peerce his stony hart, but all in Vaine, for hee gave mee noe good answer, but very hard words, and cal'd mee Hypocrit and what not; his words did not trouble mee, but the despairing state of the mans Soule gave mee great Affliction of minde. At length I told him in severe words, that I would arise against him in the day of Iudgment to give Testimony of his rejecting Gods Grace offered him at that tyme for sauing his Soule; what was the ende of my sincere Exhortation, Prayers, and Tears? the man roaring out and speaking impious words, turn'd his face to

the Wale, and even in that Instant lost his witts. God knows with how sad a hart I parted from him; one of his Daughters, a Catholick that liu'd with him, came to mee weeping, and crying: O Reverend Father, what of my Father, will hee come of? I have seen him (saide shee) often saying his Canonick Houres, and did use to hide his *Breviary* in a secret place, I replied, your Father hath willfully violated his *holy Vowes*, hee hath liu'd in Sinne and Sacriledge aboue 64. yeares, hee hath deserted God and all Godliness, and God hath (I may well feare it) abandoned him in this tyme of his departure out of the world. The miserable man dyed within some Houres after senseless, and this was his end.

Think well *Sall* if it is not your neare concern to consider seriously and deeply of the evill end of these two wicked *Apostata's*.

*Secundum Punctum.*

**T**His Author further said it was observed that Protestants who embraced the Catholick Faith, made change of lives and manners for the better, that they mortify'd their Bodys, Fasted and Prayd, were meek, humble, continent, and charitable, especially those, that took *Priest-hood* became rare examples of Piety, and all kind of Vertue, and soe lived in the feare of God, and in soe great Charity toward all men, that Catholicks took great Joy and delight in their Conversation, and glorify'd God in their Conversion, and Protestants in their change, confessed they had cause of Admiration.

Ter-

*Tertium Punctum.*

**T**He Author said alsoe hee had heard of some Protestants , that dying , demaunded a Catholick *Priest* to helpe them to dye in the Roman Catholick Faith. But hee never understood of any that lived Catholicks , who dying , caled for a Protestant Minister to helpe them dye and make a happy end in the Protestant Religion.

*Sall* , though you are a Learned man ( for such I take you to bee ) and haue read much and taught Diuinity for soe many years , I doe not think you shall make any los of tyme in pondering duly these three graue points , and obseruations of this Protestant learned Author.

*The seventh and last Advertifment.*

OLIM POSSIDEO, PRIOR POSSIDEO.

The Roman Catholicks strong  
defence against the Claime  
of all kinde of Hereticks and  
theire Attempts.

I Shall borrow much of what will be  
faid in this Advertifment out of  
the Author of *PROTESTANCY  
WITHOUT PRINCIPELS, &c.*  
The strong Arguments of that learned  
man shall ferve for a Wale and Ramper  
to this my little Treatife : from men  
of my decaying age , high and great  
things can not bee expected , wee must  
then have them from our Neightours ;  
to him it will be some honour , that  
I make use of his Learning and dif-  
course , and to mee noe kinde of dif-  
grace , both of us ayming at the same  
mark

mark or Butt, (*the pure Glory of God*)  
*Prime* *Quia ambo predicamus Christum Crucifixum.*  
*Cor.* Nor have wee beene at any tyme esteem-  
*cap. I.* ed by those, that know us, men gaping  
 after winde and Vanity.

Now to my purpose. 1 Before all  
 I would have my Reader suppose  
 (as really hee should) that *Luther*, and  
 his Associates, once Roman Catholicks,  
 separated themselves from the Commu-  
 nion of the ancient Church, which  
 gave them Baptisme about the year  
 1517. 2. It is as evident that the Pro-  
 testants of *England*, following *Luther*  
 and his Sectaries, uphold still, and  
 stiffly defend, that actuall Separation as  
 a Necessary Lawfull fact and well done.  
 3. It is noe less cleare that as *Luther*,  
 when hee first began his Revolt from  
 the Church, stood all alone without  
 joyning himselfe with any visible So-  
 ciety of Christians, soe it is now as  
 manifest, that our Protestants to this  
 day, stand alsoe as a Solitary Society  
 alone, owning noe Fellowship, Union, or  
 Communication, of Liturgies, Rites,  
 or

or Sacraments with any Church through the Universall World ; they forsake *Catholicks*, they forsake *Grecians*, *Armenians*, *Abyssins*, *Arians*, *Nestorians*, *Ruthemans*, *Socinians*, and all the rest of *Christians* ; wherefore , if euer *Scisme* was in the World , or can be possibly conceived , Protestants are most evidently guilty of a formall Separation from all other Christian Churches , and consequently are formall Separators , or in plaine tearms *Scismaticks*.

I pray did not *Cromwell* and his bands runn into a Rebellion ? why soe ? because with those , that follow'd him, hee shaked of all Obedience to the King , and to the Lawes of the Land, hee contemned the Goverment , and made himselfe and his party , a Body by themselves, a Body apart, and though hee gayned all the Cittys, and Townes, inflaved Free-men, and acted the worst Treason Imaginable , by putting to death his *Leage-Lord* and *Soveraigne*, noe man for all this can affirme that this great power hee had, and soe many years

years enjoy'd, exempted him from of the Title of a Traytor; actually in Rebellion: Unlawfull power, and violence; cannot justify Rebellion and Treason.

This is our very case. *England*, all the World knowes, once owned the *Pope of Rome*, not only for the first *Patriarch*, but alsoe supreme head of the *Univerfall Church*; It admitted of this Church's Discipline and Law, and yielded Obedience to it: It communicated with the *Roman Church*, as well in points of Faith, as in the use of Rites, Liturgy's, and *Sacraments*, yet for all this, they have shaken of all Obedience to the *Church of Rome*: and if this bee not a willfull formall *Separation* of their part let any man judge. And after all this, they are soe bold and impudent, as to say the *Scisme* Lyes of our part for having given them the Occasion of *Separation*; but they doe not point out the time and errors they say crept into our Church: Is not this a pleasant Jest,



Jest, *first openly to Rebell*, and then without any other prooffe, but their owne prooflesse word, tacitly to suppose, they had great Reason for their Rebellion; and to accule soe vast a Society of ancient Christians as wee are, and know not *why*; to condemne us of Errors, and know not *wherefore*, and this before noe other Tribunall, but themselves, who were the Rebels. This indeed favors soe strongly of faulciness and self-conceited pride that the very method held in the Condemnation, makes all to look upon it as *naught, illegall, and contemptible.*

This kinde of Proceeding of Protestants makes it most evident, that this *actuell breach with Rome, this Rupture, this Rent, this Rebellion, this divorce, from the ancient Church, this formall Scisme*, (let Protestants couer it with the smoothest words they please) is as cleare on their side, *as the Sunne shining at noon-day*: like durt it lyes at their doores, and they will neuer be able to wype it away. They say often, and over, and over that

wee erred, and gave them the Occasion of *Separation*, but prouing nothing, nor shewing the cause wee have given of such *Separation*, they say nothing; doe they thinck *theire Assertion or saying* that wee have erred, can be prooffe strong enough against us, or any thing like a Satisfactory reason in this matter between us, *theire saying* being noe received Principle?

Pro-  
testants  
prove  
not  
theire  
owne  
Reli-  
gion.

Certainly the humour of Protestant Writers and Disputers is strange: they chiefly abuse themselves in finding fault, and carping at Catholick Religion, whilst they speake least of that which most concerns them, that is *positively* to prove, that Protestancy ought to bee owned, as *Christs* true and *Orthodox* Religion; this they wholly Wave, and the reason is, because an improbability cannot be proved,

For confirming what I say, heare what the Author of PROTESTANT WITHOUT PRINCIPLES, &c. speaks.

„Pray you (saith hee) tell mee,  
did

„ did you ever yet heare from a Prote-<sup>That</sup>  
 „ stant any thing like a convincing <sup>Author</sup>  
 „ Principle, when hee goes about to <sup>pa. 430</sup>  
 „ prove two *Sacraments*, and noe more, <sup>& 431</sup>  
 „ or that *Faith* only iustifies without  
 „ *Charity*, or ( to bee brief ) that Pro-  
 „ testancy ought to be valued of, as the  
 „ only *Pure and Orthodox Religion of*  
 „ *Christianity* ? Noe : these points they  
 „ eyther pass over in silence, or soe  
 „ sleightly handle them, that they  
 „ seem afraid to meddle with such diffi-  
 „ cultyes, what doe they therfore ?  
 „ Theire whole straine is to finde fault.  
 „ This in the Papist Religion is not  
 „ right ; that is not well proved ,  
 „ a third thing pleaseth not, here wee  
 „ have a nouelty introduced, there is a  
 „ ceremony blamable &c. then a lere  
 „ follows in handsom language, and  
 „ theire worke is done. In the mean  
 „ tyme, the maine point in controversy  
 „ ( which is to prove that Protestancy  
 „ ought to be owned as a true and *Ortho-*  
 „ *dox Religion*, ) is noe more touched  
 „ on, then if it were not in being.

This same Author says else where:  
*The* „ I really perceive, a strange humor  
*Author* „ in our Protestant writers. You have  
 pa. 320 „ their Books ( tis true difficultys now  
 & 321 „ and then hinted at, words multi-  
 „ ply'd, much talke in generall, intri-  
 „ cate discourses carryed in darknes;  
 „ ( and this to amuse a vulgar reader )  
 „ weak conjectures enough , now  
 „ drawne from this, now from that  
 „ Evidenced Authority : Margents  
 „ charged with Greek and Latin ,  
 „ and they must bee thought learned  
 „ Margents.

„ But after all you see *the maine diffi-*  
 „ *culty's waved*, you finde nothing pro-  
 „ ved, nothing clearly reduced to any  
 „ other *owned Principle* but their owne  
 „ proofless word, and bare assertion,  
 „ in soe much, as I am apt to beleeve  
 „ ( if I think amiss God forgive mee )  
 „ all that Protestants ayme at in their  
 „ Polemicall writings, is only to keep  
 „ up talk in the world, and Glory  
 „ when they have the last word in a  
 „ Controversy , whether a prou'd  
 „ word

, word or noe, it Imports not, soe  
 , it may be proved they answer it.

Is it not a remarkable thing? that  
 Protestants , notwithstanding they  
 doe not , nor cannot defend their  
 owne Religion, and notwithstanding  
 they are wilfull , and wrongfull in  
 their Separation from the Roman  
 Church, (an open Scisme) and not-  
 withstanding a lawfull Succession in  
 our Church from th' *Apostles* tymes, and  
 a quiet Possession of truth with it, by  
 Vertue of an immemoriall Tradition,  
 yet our Adversaries the Protestants tell  
 us the Obligation of proving lyes upon  
 us ; of proving what for God-sake?  
 That our Possession is lawfull: *Quo Iure*  
 came they to question this? they being  
 Actors how come they to put the  
 prooffe upon us, contrary to the Custome  
 of all Benches of Justice, contrary to  
 that knowne Rule of the Law: *Actore*  
*nihil probante reus absolvitur*, If they  
 would euer acknowledge any indifferent  
 Iudge or umpier between us, ( which  
 they are neuer like to admitt of, assum-

ing to themselves the Office of Accuser, wittness, and Judge) hee would compell them to the prooffe : wee are noe way bound therunto, wee only stand upon our owne defence and garde, wee only say : OLIM POSSIDEO, PRIOR POSSIDEO; that irrefragable Rule of the Law is for us : *Qui prior est tempore, prior est iure* : „ Ratio huius regulæ est, quod jus acquisitum alteri, inuito auferri non potest : That is. „ The reason of that rule is, that „ right acquired to any one, cannot bee taken from him against his will. Wee haue been aboue a thousand and more yeares in possession, before the world heard any thing of *Luther* and his knott of scismaticall companions, are not wee then *Priores tempore* ? but they will perhaps tell us, they have prescrib'd against us by holding our Churches, Benefices, and all power and Iurisdiction in England for a hundred yeares and more; to this wee reply, that violence gives noe ground to Prescription : wee alleage that undeniable

*Regula  
Iuris  
24. in  
sexto.*

able rule of the law : *Possessor mala fidei*  
*ullo tempore non Prescribit* : that is, a *Regula*  
 „ possessor of evill Faith or conscience *Iuris. 2*  
 „ can never prescribe ( *mala fides* here is *in sexto*  
*mala Conscientia* ) and doth cutt of quite  
 all title they can make to Prescription.  
 It is manifest to the world, all they  
 have of ours, they have against Con-  
 science, and soe theire crime in holding  
 that by force, which by Iustice is ours,  
 is the more grivous, and the longer  
 they detayn them, the greater is theire  
 sinn ; *Cum tanto sint graviora peccata,*  
 ( as the Text of the Law says ) *quanto*  
*diutius infeliciem animam detinent alli-*  
*gatam.*

Wee Catholicks (I repeate it againe)  
 can say to Protestants, that wee are  
 noe way obliged to prove our Church  
 is the true Church, and our Religion  
 the true Religion ( though wee can  
 evidently prove both ) It is enough  
 to tell the Protestants, the Roman Ca-  
 tholick Church whilest evidences  
 coims not against it, stands firme upon  
 its ancient right of Possession, O L I M

**POSSIDEO , PRIOR POSSI-**  
**DEO.** This long and lawfull Possession  
 proves the Church **Orthodox**, and frees  
 us from all Obligation of disputing, the  
 reason above hinted is, that the Pro-  
 testants are the Actors, and Aggressors,  
 and therefore its their taske to prove,  
 ours only to defend which is easy; If  
 you marke how strangely in vaine they  
 make their attempts against us, ob-  
 serve it. After our Church, had stood a  
 thousand years and more in the quiet Posses-  
 sion of truth, they accuse it of Error: After,  
 soe many thousands of learned and vertuous  
 men, that lived holily, and dyed happily in  
 it; ye, and had eyes as quick, Iudgments  
 as profounde, and Wills as good to find out  
 these Errours (had any beene) as the best  
 of Sectaries, yet found none; they, forsooth,  
 espy them: After this Church had its Pu-  
 rity and Innocency signed and sealed by the  
 blood of innumerable Martyrs evidenced  
 by undoubted Miracles, manifested by soe  
 many glorious Conversions wrought on Aliens,  
 drawne to Christ, and finally demonstra-  
 tively proved by all these illustrious marks  
 of

Prote-  
 stants  
 because  
 Agres-  
 sors are  
 obliged  
 to prove  
 their  
 charge  
 and  
 claime.

The  
 Chur-  
 chs  
 Purity  
 and In-  
 nocency



of truth ; wherof wee treated aboue,  
our Protestants rise up , and Calumniate  
this great Society of Christians , lay  
the foule Asperſion of Heresy on it.  
Are not they, think you , as Actors, obli-  
ged in Iustice to *make theire charge good*  
*against us by evident proofes ?* And are not  
wee exempted from all farther Obligation *Proued*  
of pleading , then only to stand upon our an- *by a*  
cient , blameless , and quiet Possession ? Be- *long*  
leeve it. This OLIM POSSIDEO, *Posses-*  
PRIOR POSSIDEO , is warant *sion.*  
sufficient , and our Wall of defense  
against such weak Aggressors : And  
yet wee strengthen our hold with Ca-  
non prooffe ( it is evident reason alsoe ) *And*  
*Nemo prasumitur malus nisi probetur : No* *evidens*  
*Man , upon vaine presumption , ought to* *reason*  
*bee accounted naught , unless reason prove* *alsoe.*  
*him a delinquent.*

For Example. Give mee a loyall  
Subject that hath done wonders and  
great service for his Prince ; that hath *An In-*  
enlarged his Kingdome , gained him *stance,*  
Frinds , defeated his Enemyes , and yet  
is struggling , to doe him more Service ;

Whose repete was neuer stayned, nor fame  
 blemished, &c. Suppose now: That a  
 smale knot of unknowne men should offer at  
 some small or inconsiderable proofs. And  
 with these endeavour to impeach him  
 of treason, would not the Prince, think  
 you, either require evidences to be  
 brought in against soe worthy a sub-  
 ject, or reject these Accusers as unwor-  
 thy of credit: yes most assuredly. This  
 is our case (though noe Instance,  
 taken from private men, can parrallel  
 the fidelity of the Church towards  
 Christ) the Roman Catholick Church

The Church (I speak of noe other, for there is none)  
 evidently hath faithfully done great service for the  
 proved King of Kings Christ Iesus, it hath dilated  
 her fidel- his empire far and neer, it hath defeated  
 lity to his Enemyes (perfidious heathens) gained  
 Christ. him Friends, and innumerable Servants. It  
 yet struggles (Maugre all attempts against  
 it) to promote his honour, and gaine him  
 'Hither more. It has beene of an unspotted fame,  
 toe of and accounted pure without blemish, till  
 unspot- now at last a smale inconsiderable knot of  
 ted Protestants Impeach it of Treason, and  
 make

make it a Rebelle against the King, whomefame  
it hath served soe long and faithfullly, before  
What then, doth our Lord Iesus and Secta-  
all Iustice too, require of these Accusers ries Im-  
but Evidence? Yes, and (if possible) peach-  
more then Evidente is Necessary, to make ment.  
theire charge good against this Church. It  
hath evident proof enough of its fide- Iustice  
lity, by its faithfull long Service, by in this  
its hitherto irreprehensible Purity, al- charge  
lowed for a thousand years and upwards, requires  
and therefore cannot bee supposed a delin- evidence  
quent upon meer Cavils, or for things which not un-  
look like proofs, but when examined, are proved  
noe sooner weighed, then cast away as weight- Cavills.  
less.

For all this wee Catholicks find it noe  
hard matter to prove the Roman Ca-  
tholick Church, the only true Ortho-  
dox Church, out of which there is noe  
Salvation, and to prove this by an un-  
dubitable Principle, which cannot bee  
shaken. even this short Argument will  
doe it. Christ Iesus founded a Catholick  
Church which ( as hee promisetht )  
should never faile, Et porta inferi non  
pra-

*Math.* *pranalebunt adversus eam.* And therfore  
*cap. 16.* could never bee forsaken by him: Take  
 the reason, for no Monarch, that lays  
 the foundation of a kingdome, and  
 obliges himselfe to take care of it, can  
 without iniustice abandon it, unless a  
 contrary power, or great negligence  
 deprive him of his right: none can bee  
 more powerfull then *Christ*, and I  
 hope those Protestants of the *English*  
*Church* will not make him guilty of  
 negligence or Iniustice: ergo hee still  
 defends the militant Church ( a most  
 deare Kingdome ) which hee establisht  
 with his owne bloud.

„ Take this other Argument. A  
*Author* „ Church which hath converted whole  
*of Pro-* „ Kingdoms, and Nations from infi-  
*testancy* „ delity to *Christ*, by working *Miracles*,  
*without* „ casting out of Devills, great austerity  
*Princi-* „ of life, and efficacy of Doctrin  
*ples &c* „ evident and convincing Argu-  
*pa. 409* „ ments of truth, and drawne innu-  
 „ merable Soules from a tepid life to  
 „ pennance and mortification, from  
 „ the contents of the world to a con-  
 „ tempt

„tempt of it, from selfe-love to a perfect  
 „self-abnegation, must either bee de-  
 „seruedly named the true Church of  
 „*Christ*, or, else the Apostolicall  
 „Church, was not: the Church of  
 „Rome only, hath, by the assistance  
 „of *God* done those wonders; therfore  
 „it is the true Church, or there was  
 „never any true upon earth. Deny these  
 „Conversions made by our Catholick  
 „Society, and you deny what is most  
 „evident; grant them, and you sub-  
 „scribe to Popery: Ergo

This Learned Author after severall  
 Arguments and considerations makes  
 the ensuing inferences.

„The Roman Catholick Church  
 „was once the true Church, ( *Sectarys*  
 „*confesse it* ) once it was built on *Christ*,  
 „once it taught Christian verities with-  
 „out errour, once it was owned by  
 „Christians for *Christes* School, once  
 „it evangelized the word of *God* purly.  
 „Therefore if *God* bee yet as favou-  
 „rable unto Soules, as hee was an-  
 „ciently, if hee substract not meanes  
 „from

„ from us Necessary to saluation ; if  
 „ his gifts bee unchangable, if his inten-  
 „ tion of settling truth for ever amongst  
 „ Christians alter not , if hee blest his  
 „ owne Society as well with truth , as  
 „ with the consolation of Grace ; this  
 „ Catholick Roman Church, and noe  
 „ other, once true , was, is, and shall  
 „ ever be soe, for the future. *Ecclesia*  
 „ *invicta res est* , ( they are knowne  
 „ words of a great Doctor ) *etsi Infernus*  
 „ *ipse Commoveatur*. „ The Church is  
 „ Invincible and continues the same,  
 „ although hell it selfe be moved, and  
 „ struggle against it.

Those Inferences of this able De-  
vine , are strong and unanswerable.

*Faults*  
*of Sec-*  
*aries.*

The same Author, hints at some  
 Faults , and failings of Sectaryes in  
 writing controversyes : These are his  
 words pag. 434. „ first besides their  
 „ corruptions , and self conceited  
 „ glosses wherofther is noe end , you  
 „ have in the first place gross mistakes,  
 „ 2. Pritty leers ( harmless things )  
 „ for they hurt no body , and give the  
 Printer

„Printer work. 3. No little Ignorance.  
 „4. Meer Suppositions for proofs.  
 „5. Much unsincere dealing, when  
 „they slightly handle Controversyes,  
 „and slyly dissemble such proofs, as make  
 „for our Catholick Verities. The last  
 „defect (but this is both remediless,  
 „and transcendent) they neuer bring  
 „Assertions to Principles, nor give us  
 „weight for weight, I meane Authori-  
 „ty answerable to our Authorities in  
 „any one debated question.

With what is said this Advertisment  
 is ended, my end therein being the Con-  
 version of Sall a poore sinner and stray-  
 ing sheep, which must be effected, and  
 done by the great Pastor Iesus, and ther-  
 fore I humbly begg of him, *Vt vadat*  
*ad illam (Ovem) qua perit at donec in-*  
*veniat eam.* That his owne holy name  
 may be glorify'd on Earth and in hea-  
 ven by bringing back againe to his Flock  
 poor strayed Sall.

many is the, Sall

## XXIV. and last CHAPTER.

Containing a fervent Exhortation to straying *Sall* for a tymely returning to his holy *Mother* the Roman Catholick Church, that there may bee joy in heaven upon a sinner doing Pennance.

**T**O *Bishops* and all *Pastors* of Gods Flocke, whose charge is to take little *Foxes*, (*Hereticks* perverting Soules.) The Holy Ghost speaks in this Language.

*Cant. cap. 2.* Catch us the little *Foxes* that destroy the vineyards. By this care of good *Pastors* the tneevery of those little *Foxes* will bee prevented, and the wasting of the vineyard avoyded.

*Sall*, owneing a Pastorall Office and  
care



care I have taken some paines in hunting after you a little Fox, (an old man, and a young Heretick) and as I conceive : *Ope Divina te parvam vulpem in opere nefario, nempe vineam Christi Electam, speciosam, florentem, vineam Sabaoth Sanctis divi Patricii moribus, stupendisq; calis prodigiis in terra Hyberniæ feliciter plantatam, scelestè demolientem capi.*

Sall it may bee said to your eternall infamy, that after your fall you have Imployd a violent burning zeal to infect your kindred and frinds, with the plague of Heresie, that infected your selfe : *Non vis Miser perire solus, sed ut alii tecum pereant vehementer niteris*, but I hope God in his mercy will preserve those Soules from the cupp of Poyson you would make them drink of, for this your indeauour and attempt your name is become odious to all that heare of you. O deplorable change from the man I have knowne you piously given, (as all Iudg'd of you) an obedient child of the Sea of Rome, and a good member of your order; likely you will

geſs, who I am that write theſe ſenſible complaining lines, a perſon that lou'd you for your amiable nature, unoffenſive converſation and commendable tallents, and you alſoe ſeemed to love and eſteem mee in a high meaſure. Did you not to preferue our ancient amity, write unto mee a letter full of affection and kindneſs, wherein you let mee know of the great eſteem you were with the Proteſtant *Arch-Biſhop*? (O I then little dream'd hee could have had the power of perverting you, or you ſoe wicked a minde as to bee perverted by him) to that letter I return'd a loving and harty answer, and at the ſame tyme ſeriously recommended a vertuous and afflicted lady of my acquaintance matcht in your county of Tipperary, and by a ſpeciall letter commaunded her to bee guided by you in all, aſſuring her ſhee would finde you a vertuous learned, and kindly perſon: But *Sall* deare *Sall*, you have betray'd my truſt, and alas betray'd your owne Soule for eternity, unleſſe you recant in tyme,

In

In parting from the Roman Communion you have not regarded *Saint Ambroses* Devine and weighty counsell. To wit : *Magni periculi res est, si post Prophetarum oracula, post Apostolorum testimonia, post martyrum vulnera, veterem fidem quasi novellam discutere presumas.* It is a business of great danger, if after the oracles of *Prophets*, the Testimony of *Apostles*, and the wounds of *Martyrs* you presume to examine and discuss the ancient settled Faith as if it were a new Religion; these Arguments the *Saint* speaks of, testify a true *Orthodox* Religion; these Arguments doe satisfye all good Catholicks, learned, and unlearned, young and old, that they are in the right way and beleefe, to these Arguments all good Christians adhere, no way presuming to dispute or to doubt in the least of the force and verity of them, with these Testimonies, oracles, and Arguments, all of the Communion of *Rome* stand firme and constant in the ancient Faith : *sall* you have taken a different way, a way apart, your presumption

Cc 2

sumption misled you, the crafty Serpent that tempted Eve and much commended the forbidden fruite, saying :

*Genes.* What day soever you shall eat (of the  
*Cap. 3.* forbidden fruite) your eyes shall be opened :

and you shall be as Goats knowing good and euill : The same Serpent entised

you to a curiosity of disputing of the truth and Sanctity of the ancient Faith and tempted you soe farre that hee made you seek for truth where it was not to bee found, and to desert

the Chruch wherin it was, is, and ever shall bee to the worlds end : your

curious Ambition displeased God, and hee has confounded your presumption

and pride. Have you forgotten to have read in *S. Paul*, (God speaking to proud

*1 Cor.* high witts :) *Perdam Sapientiam Sapien-*  
*Cap. 1.* *tum, & prudentiam prudentum reprobabo.*

That is : „ I will destroy the Wis-  
„ dome of the Wise, and the Prudence

„ of the Prudent I will reject. Did not  
*S. Paul* himselfe writing to the *Corin-*

*1 Cor.* *thians* say : „ I judged not my selfe  
*Cap. 2.* „ to know any thing among you,

„ but

„but *Iesus Christ* and him crucify'd :  
 „and I was with you in infirmity, and  
 „in feare, and much trembling. Sall  
 had you remained in your Order mor-  
 tify'd ( that is to know *Iesus Christ* cruci-  
 fy'd ) had you stay'd in feare and tremb-  
 ling with your Bretheren, (as great witts  
 and Devines as you have done, ) all had  
 been safe with you, all had gone well,  
 but presumption carryed you further,  
 forsooth you must examine the ancient  
 Faith with Speculations and Subtili-  
 tyes, and soe have miserably falne, *God*  
 of his mercy give you Grace to rise  
 againe.

„But Sall are not you greatly trou- *Inst*  
 „bled and disturbed in your Soule for *praysa*  
 „deserting the order of the *Society* of *of the*  
 „*Iesus*, a pretious and sacred Schoole of *Society*  
 „learning and vertue in *Gods Church*, *of Ie-*  
 „an order renowned ouer all the *sits.*  
 „world, for the great things they have  
 „done to *Gods* Glory, not only in  
 „countries infected with Heresie in  
 „*Europ*, but alsoe for giving the light  
 „of Faith to millions of Idolaters in

„ *Iaponia* , and other Kingdoms of the  
 „ *Indies* , their memorable labours  
 „ ( noe man can deny this truth ) have  
 „ carried the name of *Christ* to the new  
 „ world , and dilated holy Religion  
 „ and the bounds of the Church to the  
 „ furthest ends of the earth ; they have  
 „ puld downe Idols , and lifted up the  
 „ Standart of the Crosse in place of  
 „ them : *Sall* the Church you have  
 „ betaken your selte to , hath  
 „ done none of these Godly things ,  
 „ and they , and all sort of Here-  
 „ ticks hate the *Society* above all Or-  
 „ ders , and doe enviously sting  
 „ them in all their Books , and writ-  
 „ ings ; come , say all Hereticks , let  
 „ us stricke the *Society* of *Iesus* with our  
 „ tongue , let us obscure the Glory of  
 „ that people : Let mee speake without  
 „ offence , or derogating to any other  
 „ order , ( I love from my hart , and  
 „ honour all Religious orders in the  
 „ house of God ) that the *Society* may bee  
 „ termed for vertue , the salt of the earth ,  
 „ and for Learning , the light of the  
 „ world :

*Hero.*  
*cap. II.*

„ world : A person of eminent dignity  
 „ in the Church ( hee lives as yet ) de-  
 „ fending the innocensy and good fame  
 „ of the *Society* in a certaine point against  
 „ a virulent *Calumny* . cast upon them  
 „ concluded his discourse thus. *Desine*  
*tandem maledice persequi ordinem Societatis*  
*Iesu , putidisque Calumniis impetere , ordi-*  
*nem Deo Sacram ; regibus fidum ; moribus*  
*integrum ; Litteris Florentem ; Doctis Cha-*  
*rum ; Ecclesia utilem ; orbi Christiano Ne-*  
*cessarium : contra hoc genus hominum In-*  
*nocentia Glypeo tectum in vanum murmu-*  
*rat tua invidia ; contra hos pugnans Langues*  
*tanquam apis sine aculeo.* That is :  
 „ Detractour leave of persecuting the  
 „ *Society* of *Iesus* . and rayling filthy  
 „ *Calumnyes* against an Order dedica-  
 „ ted to *God* ; Loyal to Kings , intire in  
 „ their wayes, flourishing in Learning,  
 „ deare to the Learned, usefull to the  
 „ Church, Necessary to the World : in  
 „ vaine does your enuy murniture a-  
 „ gainst this kind of people that are  
 „ protected with the Buckler of Inno-  
 „ cency you labour in vaine against  
 C c 4                      them

„ them like an idle drone. Another writer says much more (*Sylveſter Maurælius* in *Lib. 5. Oceani Religionum*) in this Language. *Quid de iis dicam , qui pro fidei Chriſtiana deſenſione , ſanaque Doctrina Sanguinem largè proſuderunt , tinxerunt Oceanum , littora camposque rigarunt , patibula & tribunalia madefecerunt contemptis tortoribus , lanienis , atque ipſo Tartaro ; & jam fulgent in Cælo præ rutilis adamantibus , & velut ſtella reſplendent.* That is : „ What ſhall I ſay of thoſe , „ who for defence of Chriſtian Faith „ and true Doctrines have copiouſly „ ſhed their Bloud, have dyed both the „ Sea , and ſhore , and embrued fields , „ ſprinkled gibbetts and tribunalls, con- „ temning Torments, and Tormenters, „ and even hell it ſelfe , and now glister „ in heaven more then the choiſeſt Dia- „ mants and ſhine like ſtarres.

„ Shall you have left this learned and glorious Order , and they Chriſtianly lament the ſame , more for your miſfortune , then for the loſs they have had by your departure ; they may ſay plainly  
you



you were not of them, though you liv'd among them; and they will say well, for had you been of them, you had staid with them in Obedience, working your Salvation in trembling and feare: they are noe way troubled for the speeches of some, imputing your departure as a staine to the Order, which is an objection without all ground, and they answer to all this vaine kinde of talk, (and justly) saying that *Iudas* went out of a holier Order, and from a higher dignity then theirs, and yet his going out was noe staine to the *Apostles*: *Iudas* his Impiety followed, him but left the Colledg of th' *Apostles* pure and holy: even soe *Sall* your Impiety goes along with you, and the *Society* remains unspotted in its Vertue and Reputation.

*Pro dolor Sall* you are gone away from us, & *notus est jam non tantum Patria tua sed etiam exteris regionibus, Diaboli de te Triumphus; quid tandem in his angustis consilii quid remedii?* That is: „ And „ now the Devills Triumph over you

, is not only knowne at home, but a-  
 , broad alsoe in foraine Countrys, but  
 , what counselle or remedy can bee  
 , given in such a miserable Condition?  
 Your returning from *Babilon* (where you  
 live) to *Hierusalem* will be your only  
 remedy ; come then home *Sall*, come  
 home Prodigall Child, thy Father is  
 waiting for thee, and will receive thee  
 with mercy : doe but say penitently  
*Surgam & ibo ad Patrem*, and the way  
 is cleare for you. Heare *Sall* a voyce  
*Apoc.* from heaven saying : *Com out of her*  
*cap. 14.* (*Babilon*) *that you be not partaker of her*  
*sinns, and that you receive not of her pla-*  
*gues.*

Wee Catholicks pray for Gods peo-  
 ple that are in *Babilon* suffering ( even  
 now ) heauy persecution, and wee alsoe  
 pray for the people of *Babilon*, that  
 persecute them, that they may become  
 Gods people, and that by their con-  
 version *Babilon* may fall, and *Christ*  
 have his Kingdome where *Satan* now  
 raignes ; which will bee, when true,  
 pure, *Orthodox* Religion shall prevaile  
 in

in those three Kingdoms , that were one day Catholick, full of *Saints* and holy men.-

*Sall* your stay in *Babylon* is dangerous, and you know there is noe dallying with Serpents ; if you tale deeply in love with honours, preferments, and other glorious Mileryes of the *Babylon* yow now dwell in, if a woeman lay hold of you ( and why may not this happen, seeing you walke with those Rabbins that teach *Priestes* may marry, and are bound to marry, and did the like themselves ) there will bee after no hope of recovery. Think therfore of coming of in time : *Ne peccatum tuum sensim sine sensu transeat in consuetudinem & obdurationem.* That is : ,, Least your ,, sinne insensibly become an obdurate ,, Custome. For it was wisely said : *Definet esse locus remedio, ubi qua fuerunt vitia mores sunt.* That noe remedy will take place when vices become Customes. You ought therfore to feare extreemly that delay of your Conversion, for Custome of sinning will  
give

give *Satan* an absolute victory over you.  
 Give therefore eare deare Soule to *Saint*  
*Augustin*, who was a great sinner, but a  
 greater penitent ) noe man can better  
 preach in this kinde, his weighty words  
 are these : *Omne peccatum consuetudine*  
*vilescit, & fit homini quasi nullum sit, ob-*  
*duruit, jam dolorem perdidit, & valde putre*  
*est, nec dolet, quod non dolet, non pro sano*  
*habendum, sed pro mortuo computandum est;*  
*quando aliquid pungitur, & dolet, aut*  
*sanum est, aut in illo spes aliqua Sanitatis*  
*est; quando autem tangitur, pungitur, cal-*  
*catur, nec dolet. pro mortuo habendum est,*  
*& praescindendum.* That is : , All sinne by  
 ,, Custome is lesse regarded and at last  
 ,, seemes none when a thing groes  
 ,, hard, looses all feeling, becomes pu-  
 ,, trified, and has no sense of its in-  
 ,, sensibility tis not to bee repured  
 ,, sound but dead ; when a thing is  
 ,, pricked and feeles paine, it is either  
 ,, whole, or at least there is hopes of  
 ,, health, but when it is touched,  
 ,, pricked, bruised, and feeles not, tis  
 ,, dead and must bee cut of. Many  
 touch

touch and handle you sharply for your  
fale from holy Faith and the Scandall you  
have given, be not like a dead man, but  
shew you have life, and feeling, and greefe  
for what you have done, be not I say hard  
harted, but give way to the grace of God  
to make a breach on the wales of your ob-  
stinate will: help thy selfe man and God  
will helpe thee, and never dispaire of  
Gods mercy. The condition of a dispairing  
man is the worst that can bee, for hee  
Iudgeth (*teste Augustino*) that God wants  
either power or love to save him, to say  
either of God were a blasphemy. Look  
upon History's Ecclesiasticall and pro-  
phane, look upon *Scripture* the booke  
of life, all are full of faire Examples of  
Gods mercy; hath not *Christ* healed  
*Magdalen* possessed of 7. Diuells, 7.  
Deadly sinns? hath hee not pardoned  
*Peter* that deny'd him? hath hee not  
made *Paul*, that did persecute him, a  
vessel of election, and Doctor of Na-  
tions? hath hee not given heaven to the  
good theefe, for one act of contrition  
and love? ( This theef's owning of  
*Christ*

Christ to bee the sonne of God when all the world seem'd to abandon him was a most Heroick Confession. ) Harken Sall to the Comfortable words of great Saint Iohn Chrysostem to an afflicted sinner inclining to dispaire. *Si Publicanus es, potes fieri Evangelista ; si Blasphemus, potes fieri Apostolus ; si latro, Celi civis : ne dic peccavi, qui habes medicum Potentiorum aegritudine tua.* That is : ,, If you are a ,, publican, you may become an Evan- ,, gelist ; if you are a Blasphemer, you ,, may become an Apostle ; if a theefe, a ,, citizen of heaven : say not I have ,, sinned seeing you have a Phisitian ,, able to master your disease. Heare the words of God himselve to a Soule that had committed many Fornications : which are full of Consolation.

*Ierem. Tu fornicata es cum multis amatoribus, Cap. 3. tamen revertere ad me, & recipiam te,* Who would not fly out of Babilon to adore soe loving a God ? come then out of that accursed mansion, and place the Ship of your Soule in the Haven of safety by returning to the Catholick Faith

Faith and State of Religion you were formerly of, and walking with your devout and Religious Bretheren, *between the mountain of Myrbe, and Hill of Frankincense*. There can bee nothing more safe and happy then the life of a good Religious personne, whose occupation during life, is an incessant voyaging between the odoriferous Mountaine of *Myrb*, and Hill of *Frankincense*: What is *Myrb*? Mortification of the Body, hayre Cloath, Fasting, and Pennance; And what is *Frankincense*? but fervent and humble Prayer? In this *Myrb*, and *Frankincense* consisteth the Soule of Religion, and Godly Soules mortifying their Bodys, and elevating their harts and mindes to heaven in the Contemplation of holy things, and sincerely contemning for the love of God, all Pomp, Riches, Pleasures, Vanityes, and glory of the World, enjoy perfect and neuer decaying delights, wheras the greatest Pleasures of the Potentates and Minions of this World vanish away like smoke and  
only

only leave the sting of a tormenting mind behind them. But the greatest Joy of a perfect Religious Soule is crowned, when her louing spouse Iesus finding her perfum'd and sanctify'd with Myrrh and Frankincense calls upon her in this amorous Language. *Tota*

*Cant.* *pulchra es amica mea, & macula non est*  
*Cap. 4.* *in te. Veni de Libano sponsa mea, veni de Li-*  
*bano, vent: coronaberis.* That is: „ Thou  
 „ art faire my love, there is not a spott  
 „ in thee, come from *Libanus* my spouse,  
 „ come from *Libanus*, come: thou shalt  
 „ be crowned.

I wonder *Sall* your hart is not brooken to see you have lost those heavenly delights, and are not like to tast of them any more, I pray returne, returne with Pennance and teares that you may enjoy them againe; be not ashamed to confesse the errour that rob'd you of those innocent pleasures, *Saint Augustin* a great *Saint* and witt did not stick to confesse his errours in the Sect of the *Manichies*, and with much humility retracted his Opinions, doe  
 what



what hee did, and think seriously on these words of *Saint Bernard*, to one that had gone a stray : *Turpe est tibi falsitate seduci, & veritate non reduci.* That is : „ It is a shamefull thing to bee seduced with falsity, and not reduced with verity.

Sall I am forced here to put a period to this my unpolished ( though wel meant ) discourse drawne to a farre greater length then I expected; and truly decaying age with sharpe panges of severall infirmityes God is pleased to vssit mee with all scarce gave mee leave to finish what is done. The shining Sunne of my happier years ( if any of them have been soe ) is now setting : And though I count two years a bove 70. I must say what the Patriarch *Iacob* said to King *Pharao*. The King demaunded his age, saying, *Quot sunt dies annorum visa tua?* That is : „ How many be the days of the years of thy life. *Iacob* answered : *Dies peregrinationis mee Centum triginta Annorum sunt parvi & mali.* That is : „ The days of the Pilgrimage  
D d „, mage

„mage of my life are an hundred thirty  
„yeares, few, and euill:

A great part of my life hath beene  
spent in Pilgrimage and motion from  
Kingdome to Kingdome and that by ne-  
cessity, and not by election; they forced  
mee to wander that persecuted *Christ*,  
and true Religion, but their power is  
now at an end (though not their euill  
will) because my tyme of liuing is  
neare ended: and alas though neare my  
end and the upshot of my life I am  
forced to use *Iacobs* language: *Dies*  
*Annorum meorum parvi & mali.*

„The days of my years are few and  
„euill. *Mali*, having in my life tyme  
done little good, and much euill by  
offending the infinit goodness of my  
God; *Parvi*, The days before mee being  
to few to lament my sinns, and appeale  
the anger of God. Oh that I were in such  
a state and tranquillity of conscience,  
that I could with confidence and flaming  
desires, cry out with *S. Paule*, *Cupio*  
*dissolui & esse cum Christo!* But I am farre  
from that Sanctity, and my sinns

( De-

(*Delicta inventus mea*) make mee tremble and feare. What then remaines to be done by an inconsoleable sinner such as I am? This only, that my care and feare in the little tyme I have to live be wholly imploy'd for a good goeing out of this *Babylon* of pride, Iniquity, and vanity. O deare *Iesus* grant for thy mercy to *Sall* and mee, a holy and happy Houre of our departure out of this World.

In delating the Argument of this Hittle Book, I have said much against the way *Sall* hath taken, and his flight out of the House of God, but all with true Charity, and a pure Intention.

And now *Sall* let mee speak to you in *Saint Bernards* Language, to one that was dangerously erring. *Lasavi semen Dominicum deprecans Deum ut non revertatur vacuum*. That is: „I have seed „the heavenly seed begging God it may „not returne voyd. Let not deare *Sall* all my paines and the expressions of my good affection bee lost by an obduration in you; look to it my frind while

there is tyme of Consideration, having  
 noe less at stake, then an Eternity of  
 Salvation and Glory, or of Flames and  
 Damnation: if after all my earnest re-  
 quests, and hartly Prayers you will not  
 think of Returning to *Hierusalem*, but  
 willfully stay in *Babylon*, I can but  
 say with a lamenting Soule. *Perditio*  
*tua ex te Israël*; denying to joyne your  
 will with Gods Grace, *Peribis in Ater-*  
*num*: For *Saint Augustin* tells you:  
*Qui creavit te sine te, non salvabit te sine*  
*te; creavit nescientem, salvabit volen-*  
*tem.* „ Hee that has created thee  
 „ with out thee, will not save thee  
 „ with out thee; hee created thee  
 „ with out thy knowledge, but will save  
 „ thee, with thy will.

One word more and then adue untill  
 wee shall appeare before the great Iudge  
 of all at the last day (in old *English*,  
 dooms-day) what word say you? This  
 only; that I conjure you, by all that  
 is holy and pretious on earth and in  
 heaven, I conjure you (I say) in the  
 name, and in the behalfe of the Al-  
 mighty,

mighty, that your great and only care in  
 this life bee, when the *Angell* of God  
 shall come to kill the *Egyptians* by *Exod.*  
 night (darke night of theire Iniquities) *cap. 12.*  
 that he finde in thy house the marke of  
*Pardon*, the *Bloud of the lamb*, (*Iesus*)  
 sprinkled on the *Postes*, of the *Doore*  
 of thy *Soule*, (which cannot be unless  
 you are then found a true professor of  
 the *Holy Roman Catholick Apostolick Faith*;)   
 without this marke the *Angell* will  
 destroy you with th' *Egyptians*. muse  
 deeply on this Important point, and ever  
 think with feare, and teares to what  
 eternity the last moment of life shall deli-  
 ver thy soule. *O pretiosum Momentum, ô E-*  
*ternitas ! ô Momentum, a quo pender Eter-*  
*nitatis ! ô Deare Iesus redeemer of the*  
*world have mercy on Sall that hath a*  
*bandoned verity, and Santity, and*  
*bring him home againe, and have*  
*mercy on mee poore sinner now praying*  
*for him. Amen.*

Fugam scelestam & pudendam *Andreae Sall* ex castris Israëli ad papiliones *Phylisthiim* palam & justè redargutam Deo Auspice finivimus 12. die Martii Anno 1675. divo *Gregorio P. M.*, Sanctæ Ecclesiæ Doctori Sacro, omnia quæ Scripsimus indubitato Sanctæ Matris Ecclesiæ Oraculo submittentes.

Ut Scripta omnibus prosint, summoperè cupimus, Catholicis ad fidem constanter servandam, Heterodoxis ad eam sæliciter Amplectendam.

*Ad Majorem D. O. M.*  
Gloriam.

THE

THE  
T A B L E

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2. *What guide led him the way.*

3. *Having forsaken the Catholick*

D d 4 *Reli-*

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4. *Who are the Doctors hee hath parted with; and who they, hee hath now embraced.*

5. *What Company hath hee forsaken, and who are they hee sticks unto.*

6. *A discussion upon some principall parts of the Recantation.*

7. *Certaine Advertisements to said Sall.*

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